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Fremantle, William Robert, ed.

ISRAEL RESTORED;

OR, THE

SCRIPTURAL CLAIMS OF THE JEWS

UPON THE

CHRISTIAN CHURCH:

LECTURES

DELIVERED DURING LENT, 1841,

AT THE

EPISCOPAL CHAPEL, WEST STREET, LONDON,

BY

Twelve Clergymen of the Church of England.

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TO THE RIGHT REVEREND

THE LORD BISHOP OF RIPON,

WITH A THANKFUL ACKNOWLEDGMENT

OF THE

PROMINENT PART HE HAS TAKEN IN DIRECTING

THE ATTENTION OF

THE CHURCH OF ENGLAND TO THE

CLAIMS OF THE PEOPLE OF ISRAEL,

These Lectures

ARE,

BY HIS LORDSHIP'S KIND PERMISSION,

DEDICATED

BY HIS OBEDIENT SERVANT,

THE EDITOR.

Reviews 1-20-40 N.T.T.

P R E F A C E .

THE following course of Lectures owes its origin mainly to the extraordinary interest which has been excited in the public mind respecting the Jewish nation by the late occurrences in Palestine.

The prominence given to that people by the almost unparalleled cruelties inflicted upon them at Damascus and Rhodes, the revival of ancient prejudices by Roman Catholics, and the prospect of the emancipation of the Holy Land from the tyranny of Mahomedan rule, has attracted the attention of all the nations of Europe to the Jews, and called forth every variety of conjecture as to their future destiny. Thus the press has abounded with conflicting opinions, and a state of feeling, approaching to enthusiasm, has been produced. At this moment, then, it seemed to be the privilege, as well as duty, of those whose office it is to give a sanctifying direction to such topics, to make a public declaration of their views, and a course of Lectures, by clergymen

of the Church of England, was arranged, as the best means of eliciting an unprejudiced statement of the scriptural bearing of the question.

These Lectures may be considered as the independent testimony of twelve clergymen, who without previous concert have united in one harmony of interpretation respecting the past, present, and future aspect of Israel, remarkably illustrating the tendency of this subject to produce the fulfilment of that prophecy in Isaiah lii. 8, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

The aim of these Sermons is not to enter upon uncertain speculations, but rather by arguments, based upon the grammatical and obvious interpretation of prophecy, to enforce upon the Church the great practical lessons of the subject, which the harmony of Scripture warrants.

It is of much importance that the reader should bear in mind that this is the revival of a long neglected truth; and modern students, grateful for former labours in this field, and sensible that they are arrived only at the elements of the

volume of prophecy, are tremblingly alive to the necessity of caution, watchfulness, and humility. And this suggests a very solemn reflection; for the signs of the times, in all their threatening reality, have come unexpectedly upon professing Christians—who, having neglected the diligent study of the Word of Prophecy, have not kept pace with the progress of events in the world. The subject is so practical and so intimately connected with the hopes of the Gentile Church, that we cannot but desire it may excite an increasing interest;* and to guide this interest in the right channel, becomes an object of great

* We would venture to suggest whether the precedents set in Glasgow, Liverpool, and London, of a course of Jewish Lectures, might not be followed by many other towns in England; especially in those where an interest for Israel has already been manifested. We might mention Bath, Bristol, Birmingham, Brighton, Cambridge, Oxford, Derby, Hereford, Hull, Ipswich, Manchester, Newcastle-upon-Tyne, Plymouth, Sheffield, &c., &c. Lectures in these places, by clergymen who have studied the subject, would bring before the public a mass of scriptural truth, and valuable research, which would be eminently calculated to produce sobriety of judgment concerning those great events which are coming on the earth, and prepare both Jew and Gentile for the advent of Messiah.

importance at the present moment. There is danger on either hand—not only from entire neglect of the Jews, but also from a false and unscriptural liberality, alike pernicious both to Jew and Gentile. The effects of this latter spirit may be traced too plainly in the tone adopted of late with regard to the Jewish disabilities, which displays great ignorance of the peculiar state and prospects of the nation of Israel, in regard of their past guilt in the crucifixion of our Lord, their present national rejection, and their future restoration and glory, and which opens the door to a wide-spread apostasy from the faith.

It is hoped that these Lectures will tend, under the Divine blessing, to check this growing evil, and direct the Church to the Word of God, as the only sure and safe guide for individuals and nations.

W. R. FREMANTLE.

Milfield-lane, April 29, 1841.

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and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else besides him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give their land for an inheritance, as it is this day."

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INCUMBENT OF ST. MARY'S, LEAMINGTON PRIORS, CHAPLAIN TO THE MARQUIS
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DEUTERONOMY xxxii. 9, 10, 11, 12.—"For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him."

INTRODUCTORY LECTURE.

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ISAIAH LXII. 6, 7.

*“ I have set watchmen upon thy walls, O Jerusalem,
which shall never hold their peace day nor night :
ye that make mention of the Lord, keep not silence,
And give him no rest, till he establish, and till he
make Jerusalem a praise in the earth.”*

AMONG the extraordinary signs which characterize the present times, one of the most remarkable is the prominence which the Jewish nation has so recently acquired in the public mind, not only in this country, but throughout the whole of civilized Europe. A revolution of opinion has taken place, resembling a transition from a state of supineness and neglect, to one of active sympathy and deep interest in their behalf. They are sud-

denly become an object of contemplation to the Statesman, the Philosopher, and the Christian. Recent political events have powerfully contributed to produce this change of feeling. The Jews are visibly rising up in remembrance before us. Their past desolations, their present position, the purposes of God respecting them; their Restoration, Conversion, and the mode and manner of these events, are now familiar topics of discussion; and there is altogether a mysterious and sublime awe and indescribable interest, as if some *great crisis* were at hand.

The suddenness and extent of this impression is most remarkable. It seems as if the Lord were about to confirm the divine declaration, "I the Lord will hasten it in his time."

What a contrast does this feeling exhibit to the past neglect and treatment of the Jewish nation. For nearly eighteen hundred years it has been customary to consider them as if they were aliens from both God and man; and meriting, by common consent, to be excluded from all participation in the rights of humanity. No hand was stretched out to mitigate their wants; no voice of mercy addressed them in the soft accents of the Gospel of peace. Penal laws were their inheritance; spoliation, stripes, bonds, and imprisonment, furnish the sad catalogue of their

sufferings, and of our guilt. The late persecutions at Rhodes and Damascus afford a melancholy evidence that this spirit still survives in the East; though the strong manifestation of public feeling throughout Europe, indicates a decided revolution of sentiment in the West.

The object of the present series of Lectures is to strengthen this favourable impression; to diffuse more just and enlarged views on the Jewish subject; to correct some prevailing misconceptions, which strike at the root of all exertion in behalf of Israel; to point out the duty of the Christian Church; and to show that all its future hopes of enlargement are inseparably connected with God's purposes of mercy to the Jewish nation. A similar course of Lectures has already been delivered, with the happiest results, in the town of Liverpool; and it is hoped that the example will be followed in other places. May the Divine blessing largely rest on this undertaking; and the spirit of power, of love, and of a sound mind be given to each of its advocates; and while the cause of Israel is the noble and inviting theme, may Israel's God have all the praise and glory!

In introducing this subject to your notice, I shall endeavour *to show how Jehovah has specially selected the Jewish nation, as the great*

instrument for the display of all his glorious attributes.

In the manner and character of their origin.

The origin of nations is, for the most part, enveloped in fable, and embellished with poetic fiction; or it is the gradual result of personal enterprise and heroic achievement. The foundation of the Jewish nation was laid in the counsels of eternity, and for nobler ends than the perishable glories of this world. They were to be the subject of a mighty dispensation,—the depositories of the revealed will of God,—the channel through which he was to accomplish the purposes of his mercy, in the person of a Redeemer, and in the establishment of an everlasting kingdom. They were to be the instruments in and by whom he was to be glorified, through all the vicissitudes of their eventful history. This design is repeatedly announced in the sacred volume. “*This people have I formed for myself; they shall show forth my praise*” (Isaiah xliii. 21); “*Thou art my servant, O Israel, in whom I will be glorified*” (xlix. 3); “*The branch of my planting, the work of my hands, that I may be glorified.*” (lx. 21.)

Their origin was in accordance with these declarations, and a fit commencement for such a Divine procedure. The call of Abraham is the first great link in the history of Israel. It forms

one of the most memorable eras ever recited in the annals of mankind, whether we consider the minuteness of its beginning, the extraordinary events that marked its progress, or the mighty results with which it will be ultimately crowned.

We behold this distinguished individual selected by Divine Providence as the medium through whom, and by means of whose posterity, the knowledge of the true God was to be kept alive, when the whole world was immersed in idolatry. We see also the uniform order and manner of the Divine proceeding. "*I will bless thee, and thou shalt be a blessing.*" (Gen. xii. 2.) Personal religion is invariably the foundation of all true exertion and future usefulness. We must first experience the power of Divine truth on our own hearts, before we can ever expect to be the honoured instruments of imparting it to others.

What a concentration of graces do we observe in the history of this eminent patriarch! What a living exemplification of the faith which is "the evidence of things not seen, and the substance of things hoped for;" going "not knowing whither he went;" "sojourning in a land of promise, as in a strange country;" "hoping against hope;" the founder of a nation like the stars of the sky in multitude, and as the sand which is by the sea-shore, innumerable. What a series of signal

interpositions, splendid miracles, and remarkable events, derive their origin from this single and common source, each unfolded in its appointed time, and in their immediate or remote contingencies influencing every age, connected with the rise and fall of empires, and exhibiting God's providential dealings, as the supreme Moral Governor of the world. Kings spring from his loins; prophets lift up the veil of futurity; and how often have the songs of Zion refreshed the mourner in the house of his pilgrimage!

Blended with this eventful history, and resulting from the same original source, we behold the two covenants—the holy law delivered amidst the thunders of Mount Sinai, the transcript of the pure mind of God, the guide of the believer, the schoolmaster to bring us to Christ; and the precious and everlasting Gospel, proclaimed amidst the chaunt and acclamation of angels, the only foundation of pardon and peace, the only sure title to life and immortality. What a theme for adoration and praise, worthy of the intellect of the loftiest archangel, yet intelligible to the meek and lowly spirit!—forming altogether a combination of events, surpassing in grandeur and interest the annals of any other time or nation: displaying all the Divine attributes in their fullest perfection; affecting the hopes and fears

of every generation of men; and reaching through the long vista of time, till they shall receive their final consummation in eternity.

In their subsequent increase and deliverance from Egypt.

These events were a fit sequel to such a commencement. The latter is the frequent subject of reference in the sacred Scriptures, and is recorded as a special act of Almighty power. "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage."* It is called the "iron furnace," "hard bondage," "cruel bondage."† Declarations like these are familiar to every awakened mind, and endeared to the believer as recalling that spiritual emancipation which is the frequent theme of his gratitude and praise.

All the circumstances that preceded or accompanied this deliverance of the Israelites are signal manifestations of Divine power. For them the order of nature was inverted, and suspended in its course. The river was turned into blood, the thunder, hail, and fire descended from heaven; thick darkness covered the whole land, and all the first-born of Egypt perished. The miracle wrought in dividing the waters of the Red Sea forms the subject of the sublime song of Moses:—

* Deut. v. 6.

† Deut. iv. 20; Exod. i. 14; vi. 9.

“With the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea.”

“The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them.”

“Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters.”*

I cannot allude to this event without observing, that, since Egypt has become accessible to the traveller, a tradition is found to exist among the Bedouin Arabs respecting this journey, and the subsequent passage of the Israelites through the sea. The tract of country through which they are said to have pursued their course is presumed to be ascertained, and the names and titles of places in the route have been transmitted through successive generations. The scene of encampment at Etham, on the edge of the wilderness, is pointed out. It is said not to have been a town or city, but a district of that name. The road then descends through a valley in a straight line, terminating with a conical mount of imposing appearance to the left, and called *the Mountain of Doubt*; because the direct road to the Red Sea lying in that direction, and the Israelites being

* Exod. xv. 8, 9, 10.

commanded to go to the right, they were in momentary suspense what course to take, till the cloudy pillar is supposed to have guided them to the right—he led them about. Proceeding onwards, the next object of attention is Pihahiroth, or the mouth of the defile, presenting on its entrance an aspect of sublime but terrific grandeur. Here there is a lengthened valley called *the Valley of the Wanderers*, a term that seems forcibly to identify this portion of the route as having been anciently trodden by the Israelites. An immense open plain, or sandy district, succeeds, said to be Baal-Zephon, with a chain of mountains to the right, known by the appellation of *the Mountains of Wonder*, descriptive probably of their astonishment at such a spectacle of surrounding desolation. As the traveller advances onwards, towards the extremity, the sea at length bursts on the view, with all its sublime associations; till a narrow and confined space, enclosed on every side, is entered into, corresponding precisely with the description in Exodus xiv. 3, “*Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in;*” and calling forth those expressions of terror and alarm recorded in the 10th and two following verses. The sequel is well known, and a promontory of land, on the left, projecting

towards the sea, now bears the name of *the Mountain of Deliverance*, the abiding monument of the Lord's almighty power, and of Israel's escape from the pursuit of their oppressors. It merits to be recorded, that the passage across from shore to shore is computed to be from twelve to eighteen miles; and if the circumstantial evidence now mentioned be entitled to credit, which it justly claims, it furnishes a remarkable attestation to the truth of the recorded miracle.*

* This tradition is a conclusive argument against the sceptical assertion which would fix the passage of the Israelites at Suez, where there is a periodical ebbing of the sea, and where the waters are fordable. Such an interpretation is manifestly opposed to the spirit and meaning of the passage already cited, viz., that "the floods stood upright as a heap," that "the waters were a wall unto them on their right hand and on their left," and that "the depths were congealed in the heart of the sea."† These are terms which cannot with propriety be considered to be applicable to the passage over a narrow isthmus. It is equally repugnant to our notions of the grandeur of the miracle, which is never adverted to but as an eminent example of Almighty power. In Isaiah li. 10, the Lord himself, speaking of the might of his arm, exclaims, "Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" A reference to the same event, and in words of similar import, is to be found in Isaiah lxiii. 12, "That led them

† Exod. xiv. 22, xv. 8.

In the journey of the Israelites through the Arabian wilderness.

We read the statements, referring to this event, but it is to be feared that much of the effect is lost from our indefinite notions of the scenery described. The Lybian and Arabian deserts must be seen by the eye, and traversed by the foot, to enable us to realize the extraordinary character of this prolonged act of Divine interposition. Six hundred thousand men, besides women and children, sustained in a wilderness from day to day, for the lengthened space of forty years, where there is a total failure of all external means of subsistence; where there is no river, nor springs of water, to mitigate the burning heat; no trees to intercept the scorching sun, and no place of retreat but the shadow of a great rock in a weary land. This, indeed, deserves to be recorded as one of the most extraordinary instances of Divine power ever submitted to the contemplation of mankind. But what most endears this portion of their history is the consciousness of its being a type of "the Church in the wilderness," and intended to commemorate the various stages of our earthly pilgrimage in all its inward conflicts by the right hand of Moses, *with his glorious arm, dividing the water before them, to make himself an everlasting name.*"

and external trials—that the cloudy pillar and the flowing stream are expressive of Providential leadings and heavenly supplies—that “the land of brooks of water, of fountains and depths that spring out of valleys and hills; the land of wheat, and barley, and vines, and fig-trees, and pomegranates; the land of oil olive, and honey,* is the expressive image of the privileges and blessings of the believer, and the pledge and symbol of the heavenly Canaan.

Without extending these remarks beyond their proper limits, we might observe that the Jewish nation has been the great object for the display of all the Divine attributes, of God’s moral government of the world, of his providential dealings, and the most signal interpositions. They have been distinguished by the highest privileges ever conferred upon any Church or people. “For ask now,” says Moses, “of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?”

* Deut. viii. 7, 8.

“Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?”*

St. Paul sums up the whole in the following comprehensive words: “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises:

“Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.”†

But it is now time to reverse the picture, and to show that nations and churches may be distinguished by the most signal mercies, and yet be guilty of the grossest abuse of them. Gifts are not graces; the symbols of the Divine presence are not the presence of God in the soul; and privileges, when habitually despised or neglected, are the sure precursors of judgments. These remarks are painfully verified in the subsequent periods of Jewish history; first, by the captivity of *the Ten Tribes* under Psalmanezzer and Ezarhaddon; secondly, by the Babylonian

* Deut. iv. 32—34.

† Rom. ix. 4, 5.

captivity of the two tribes of Benjamin and Judah; and finally, by the entire overthrow of their civil and ecclesiastical polity under Titus;* and their consequent dispersion among all the nations of the earth.

No problem has ever more fully exercised the speculations of the Christian world, than the inquiry where *the Ten Tribes* are to be found. Portions of them are known to be situated in the Crimea, in Egypt, in Abyssinia, among the Affghans in India, and some probably in the vast population of China. The Rev. Joseph Wolff, with that intrepidity and zeal which marks his character, discovered remnants of them where they were originally carried, in the ancient Halah and Habor, once the cities of the Medes.† Others are said to have been recently found on the shores of the Caspian. There is a veil, however, thrown around the ten tribes that shrouds their history and existence in darkness, and which time alone and Providence can remove. But he who, at the great resurrection, will know how to collect the scattered particles of the human body, and form them into the same identity of substance, will be no less able, at the era of the spiritual resurrection of Israel, to bring together

* “ Josephus’s History of the Jewish War.”

† 2 Kings xvii. 6.

“bone to his bone,” to make “the sinews and the flesh come upon them,” and to cover them with the skin above; and then breathing into them his own Divine Spirit, raise them up “an exceeding great army,” a spectacle that may well demand the admiration of men and angels.

The dispersion of the two tribes of Benjamin and Judah, and their continued preservation, is no less a signal proof of Divine interposition. How wonderfully is the chain of prophecy maintained in all its successive links throughout the whole of the Jewish history! Fifteen hundred years before the occurrence of the event, it was predicted by Moses, “And the Lord shall scatter thee among all people, from the one end of the earth even to the other.”* By Hosea, “They shall be wanderers among the nations.”† And by Zechariah, “I have spread you abroad as the four winds of the heaven.”‡ The Jews are to be seen in every nation of the habitable globe. The Lord has placed them there, as if to furnish a constant living monument of the truth of prophecy, and of the awfulness of his judgments. There is no mistaking the fact of their identity. God has set, as it were, a mark upon them, in the peculiarity of their lineaments, which at once

* Deut. xxviii. 64.

† Hosea ix. 17.

‡ Zech. ii. 6.

proclaim who and what they are. Their presence never fails to awaken a train of associations in every beholder. They are the world's remembrancers, God's witnesses, a subject of contemplation to men and angels. They stand alone among the various communities of men—mixed with all, united with none. “The people shall dwell alone, and shall not be reckoned among the nations.” *

Their preservation, under circumstances which must have led to the extinction of other races, is one of the most extraordinary events in the annals of time. They have no king, no political head, no form of government, no altar, no sacrifice,—without a home, without a country, and aliens from God; and yet they are still preserved. They have been “scattered, peeled, meted out, and trodden down,”† and still remain unbroken and entire. To quote the forcible, and, I might say, the sublime language of a Jew, “*Persecution cannot dismay us, oppression cannot crush us, time itself cannot destroy us.*” An unseen hand has always been stretched out to guard and protect them. “I never,” said Frederic the Great, “laid my hands on that people without having reason to repent it.” “He suffered no man to do them wrong: yea, he reproveth kings for their sakes.” ‡ Their preservation, during the

* Numbers xxiii. 9.

† Isaiah xviii. 2.

‡ Psalm cv. 14.

whole period of their dispersion, was distinctly foretold: "*I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.*"* "*Although I have cast them far off among the heathen, although I have scattered them among the countries, yet will I be to them as a little sanctuary, in the countries where they shall come.*" †

"*For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth.*" ‡

They have been coeval with all the four universal empires—the Assyrian or Babylonian, the Medo-Persian, the Grecian, and the Roman, and yet have outlived them all. They have survived the lapse of time, the overthrow of empires, the invasions of conquest, the vicissitudes to which all earthly things are subject, the fury of persecution, and, I had almost said, the wrath of Almighty God.

We proceed next to inquire, why the Jews have been so providentially preserved; the certainty of their restoration and conversion; and the duty of the Christian Church, in the meantime, towards this interesting and remarkable people.

* Jer. xlvi. 28.

† Ezek. xi. 16.

‡ Amos ix. 9.

They have been preserved, because God has a special design of mercy towards them; and this design involves the event of their restoration and conversion. The elucidation of the former will be expressly undertaken by others; I shall, therefore, merely adduce the following passages to establish the certainty of their restoration, as this fact, by a singular misconception, is, by some, avowedly denied; and all the predictions relating to this event, supposed to have received their full accomplishment in their restoration from the Babylonian captivity.

The first passage to which I shall refer is in Isaiah xi. 11, 12:—

“And it shall come to pass in that day, that the Lord shall set his hand again *the second time* to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, *and from the islands of the sea*. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah *from the four corners of the earth*.....And the Lord shall utterly destroy *the tongue of the Egyptian sea*: and with his mighty wind shall he shake his hand over the river, and shall smite it in *the seven streams, and make men go over dry-shod*. And

•

there shall be an highway for the remnant of his people, which shall be left, from Assyria ; like as it was to Israel in the day that he came up out of the land of Egypt."

The events here predicted have never yet been accomplished. The Lord has never "set his hand again *the second time* to recover the remnant of his people;" nor have they ever been previously restored "*from the islands of the sea,*" and "*from the four corners of the earth.*" "*The tongue of the Egyptian sea,*" or of the Nile, has not been destroyed, nor the river been smitten in its "*seven streams.*" Nor has there been a recurrence of those miraculous interpositions which marked their departure from Egypt; and which both Isaiah, in this passage, and the Prophet Micah, announce to be the accompaniments of their future restoration. "*According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things.*"* These events still remain to be fulfilled, and consequently establish the doctrine of their final restoration.

As it is not, however, my province to show how the denial of this fact militates against some of the most express declarations of the Scriptures; and that the predictions relating to the restoration of the Jews are too enlarged, and universal in their

* Micah vii. 15.

application, to have been fulfilled in the return from the Babylonian captivity, I shall simply refer to Ezek. xxxvi. 24—26, as expressive of a restoration and conversion never yet blended together. The promised union also of the two sticks of Ephraim and Judah, predicted in Ezekiel xxxvii. 22,* (an event which cannot possibly be fulfilled but by the return of the ten tribes, and by that of the two tribes of Benjamin and Judah,) is of itself sufficient to establish the fact of their second restoration, and proves how utterly the attempt to controvert this sense is founded on error, and on a most limited interpretation of the prophecies referring to this subject.

But while the restoration of the Jews is a matter of controversy, or of open denial, with a portion (but we trust a small one) of the Christian public at home ; *the belief of the fact is universal among the Jews themselves, and its accomplishment supposed to be nigh at hand.* This expectation is not peculiar to any particular place or country, but prevails especially in the Levant, in Smyrna, and in Constantinople ; in Egypt, in

* “ And I will make them one nation in the land upon the mountains of Israel ; and one king shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” (Ezek. xxxvii. 22.)

Syria, in Palestine, in Poland, and in Germany. It is accompanied by the impression that the period for Messiah's coming is arrived. The year 1840, from the completion of a certain chronological period of time, was announced by their Rabbies as the era for the fulfilment of this event. I have ascertained these facts by personal intercourse and observation, during a late visit to the East. I never remember a more general concurrence of sentiment. *The tide of emigration has already commenced.* "I am going," said an aged Jew, "to witness the appearing of the Messiah. I hope to see him with these eyes. Should I be disappointed in this hope, I shall at least have the consolation of laying my bones in the land of my forefathers." I heard many similar testimonies. Nine hundred Polish Jews solicited permission from the Emperor of Russia to go to Palestine with this view, declaring that should the Messiah not appear, they should, in that case, conclude that he had already come, in the person of Jesus of Nazareth, and be prepared to embrace Christianity. Civil restrictions threw impediments in the way of this proposition. There may be, and there unquestionably is, a fallacy in the particular object of expectation, and yet the general impression may indicate a state of mind announcing an approaching crisis. There are already five thousand Jews in Jerusalem; and, inclusive of

this number, from fifteen to seventeen thousand in Palestine. There are about eight thousand in Syria, comprehending the Jews of Damascus, forming a grand total of about twenty-four thousand Jews.*

The number, it is said, would be far greater, if the frequent recurrence of the plague, and the delay and expense of quarantine, did not interpose formidable obstacles to the return of the Jews.

In the meantime, what is the duty of the Christian public towards this singularly interesting and illustrious people?

No subject has been less understood than this controverted question. We have contemplated the Jew through the mysterious veil of the Divine purposes, instead of through the more intelligible and binding declarations of plain scriptural duty. We have suffered the emotions of Christian zeal, of sympathy for their misery, and gratitude for past obligations, to lie dormant; lest, in the exercise of these feelings, we should be found militating against the designs of Jehovah. We have permitted speculation to occupy the time that ought to have been devoted to action. We have even considered every effort of benevolence as visionary and useless, as if the time were not come, and

* This calculation is founded upon an estimate taken by the Rev. J. Nicolayson, Missionary to the Jews at Jerusalem.

when come, that the process of conversion was to be effected by God's sovereignty, and not by man's instrumentality.

Let us then inquire what is the plain path of duty, remembering that "secret things belong to the Lord our God; but the things that he has revealed to us and to our children."

*"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." * "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."*

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.†

Ministers of the sanctuary! ambassadors of Christ! behold your Lord's commission! Pray for grace to fulfil it with fidelity and zeal; and give the Lord "no rest till he establish, and till he make Jerusalem a praise in the earth."‡

* Isaiah xl. 1, 2.

† Isaiah lxii. 1. 6, 7.

‡ See also verses 10 and 11 of the same chapter.

But words still more express and authoritative are to be found in the commission given by our Lord to his disciples; a trust and duty delegated to the Church, and binding in its observance, to the very end of time. "Go ye into all the world, and *preach the Gospel to every creature.*" Has any part of this Divine commission as yet been repealed? Is it not universal in its character, and without limitation in its object? Is not the Jew one of the great family of man? Or is he to be blotted out from the numerical list and catalogue of mankind, and to be denied the rights of humanity? Give him, then, at least his allotted share; and if the boon be intended for all, let the Jew enjoy his common right, and not be defrauded of his portion in the universal blessing.

The Jew, however, possesses not only an equal but a priority of right. The injunction of our Lord was "that repentance and remission of sins should be preached in his name, among all nations, *beginning at Jerusalem.*"* St. Paul declares the Gospel to be "the power of God unto salvation, to every one that believeth, *to the Jew first*, and also to the Greek."† The apostolical practice was in conformity with these declarations. St. Peter was specially appointed to be the apostle

* Luke xxiv. 47.

† Rom. i. 16.

of the circumcision ; and St. Paul, though invested with the office of apostle to the Gentiles, never failed first to enter into the synagogues of the Jews in every city, wherever he found them, proving that Jesus was the very Christ. What was the measure of their success is attested by the fact that the first Christian Church was formed of Jewish converts ; and that no less than three thousand souls were added to the Church under one single sermon of St. Peter. Nor ought the remark to be omitted, that however the Jews may be cast away *nationally*, they never were rejected *individually* ; there was always, according to St. Paul, “a remnant according to the election of grace.”* To that remnant, then, it is our duty to address the Gospel, leaving to God to whom and when he may see fit to apply it.

Alas ! how have these positive commands and plain declarations been overlooked, and the Jew left to the world’s neglect and contumely, and yet the world’s benefactor ! The medium of light and knowledge to all mankind, yet suffered to remain enveloped in prejudice and guilt ! Left, too, to sink under this reproach and scorn, and live or die as he may—to feel the throbbings of a broken heart, or to learn the stern philosophy that can neither weep nor suffer—to grow callous by

* Rom. xi. 5.

repeated shocks, and find out the way to love nothing, and to hate everything, because the general object of estrangement and neglect. No man, whether Jew or Gentile, was ever yet reclaimed by modes like these. Let us, then, now try the experiment of love and mercy. The heart that is wounded and alienated by neglect, may be won by the accents of sympathy and love. The process of vegetation is retarded by the wintry blast, but it is called forth and nurtured by the vernal sun. Let us approach the Jew in the spirit and with the tidings of the Gospel. Let us pour oil into his wounds; let us direct him to the cross of the Saviour, to David's Lord and God; and addressing him with the zeal and winning affection of the apostle, exclaim, "*Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.*" *

Having thus enforced the duty, I would now beg to remark

The encouragement that we have to engage in this cause, from the signal success that has already attended it.

The experiment has already been made. Upwards of thirty years ago, an Institution arose entitled "The London Society for Promoting Christianity amongst the Jews." Its

† Rom. x. 1.

object was simple, scriptural, and practicable. It did not profess to promote the national conversion of the Jews. This act, by general consent, is admitted, from the declarations of prophecy, to be reserved for the hand of God alone. It left the debateable ground of prophecy to its own proper domain, to the counsels of Him who doeth according to his will, in the army of heaven, and among the inhabitants of the earth. It took the simple path of duty, as enforced by the authority of Divine commands. In the course of its labours, it has circulated among the Jews several thousand copies of the holy Scriptures. It has established schools for Hebrew children, and has opened an Episcopal Chapel for Divine service in Bethnal-green, under the license and sanction of the Bishop of London. The Liturgy of the Church of England has been translated into Hebrew. Forty-seven missionaries and missionary agents have been sent forth, of whom twenty-three are converted Jews. The Society has been instrumental in the formation of similar Institutions in Berlin, Breslaw, Konigsberg, Posen, Cracow, Warsaw, and other places; and it has established a Mission on Mount Zion, where a church is now in progress, the first Protestant sanctuary that will have been erected in Jerusalem since the apostolic ages. As to the result of these labours, *two*

hundred and seventy-nine individuals of the Jewish nation have been received into the Church of Christ by baptism, and eight Jewish converts are now ordained clergymen of the Church of England. In the Prussian dominions upwards of fifteen hundred Jews have been baptized. Dr. Tholuck, an eminent Professor in the University of Halle, observes, "More proselytes have been made during the last twenty years, than since the first ages of the Church. In Breslaw there are three Professors, formerly Israelites; in Halle, five; in Berlin, one. Some of these are of the highest scientific reputation, and are now faithful followers of the Lord Jesus Christ."

This encouragement is still further increased if we contemplate

The signs of the times.

Their character is truly extraordinary, whether we consider them in their *political, moral, or religious aspect.*

A singular instability is perceptible in all earthly things; and "there is a shaking of the heavens and the earth."

There are fearful elements of disorder pervading the whole social system.

There is a great conflict of opposite contending principles. Light and darkness, truth and error, religion and infidelity, social order and democratic

and revolutionary spirit, are each striving for the mastery.

A great crisis seems to be at hand. "*Jerusalem,*" we are told, "*shall be built up in troublous times.*"

The Turkish empire is evidently approaching the period of its dissolution. The sixth vial has for some time been poured out on the mystical Euphrates, that "the waters thereof may be dried up, that the way of the kings of the east may be prepared."* The Mahommedan power is the great political and moral impediment that stands in the way of the restoration of the Jews; and the drying up, or gradual exhaustion of that empire, typified by the pouring out of the vial on the river Euphrates, is the process that is now, and has been for some time, in course of operation.

Among the Jews themselves there is observable—

A prevailing spirit of inquiry;

A diminution of prejudice;

A disposition to receive and examine the Scriptures, and a declining reverence for Talmudical doctrine.

A Jew in a distinguished city in the East informed me, that were it not for the dread of a bitter persecution, there were hundreds, he might

* Rev. xvi. 12.

say thousands, of Jews, who were now secretly convinced of the truth of Christianity, and fully prepared to embrace it.

We next notice,

The blessing promised to those who love the cause of Israel, and labour to promote it.

“Blessed is he that blesseth thee, and cursed is he that curseth thee.” * “Pray for the peace of Jerusalem; they shall prosper that love thee.” †

The truth of this fact has been illustrated in every age, from the times of Joseph to the period in which we now live.

In the case of Potiphar. “And it came to pass from the time that he had made him (Joseph) overseer in his house, and over all that he had, that the Lord blessed the Egyptian’s house for Joseph’s sake; and the blessing of the Lord was upon all that he had in the house, and in the field.” ‡

In that of Pharaoh; in the preservation of his land in the seven years of famine.

In the example of Cyrus; of whom it was said, “I will give to Jerusalem one that bringeth good tidings.” §

In the instance of the Centurion, whose servant was healed, and of whom it was said, “He loveth our nation, and he hath built us a synagogue.” ||

* Numbers xxiv. 9. † Psalm cxxii. 6. ‡ Gen. xxxix. 5.

§ Isaiah xli. 27.

|| Luke vii. 5.

Nor is it less remarkable that as blessings followed the friends of Israel, so did judgments overtake their oppressors. "I was wroth with my people, I have given them into thine hand: *thou didst show them no mercy.*"* Then follows the denunciation in verse 9, "These two things shall come to thee in a moment in one day, the loss of children and widowhood." There is also a threatened judgment, of a most appalling and comprehensive character, that still awaits its accomplishment. "And it shall come to pass, in that day, that I will seek to destroy all the nations *that come against Jerusalem.*"†

Reverting, however, to the promised blessing, I would especially appeal to those who have taken an interest in the cause of Israel, and ask whether, in so doing, they have not seen this promise amply verified in their own experience? Whether they cannot trace many providential dealings to this source? Whether the Bible has not become more endeared to them, and more intelligible, in proportion as it has been viewed in connexion with God's purposes of mercy towards his ancient people? The knowledge of the Jewish cause, in its grand outline, and in the two fundamental features of *their restoration and conversion*, is essential to the right understanding

* Isaiah xlvii. 6.

† Zech. xii. 9.

of the sacred Scriptures. It is the key of interpretation; and tends to enlarge our conceptions of the adorable wisdom, sovereign power, and grace of God. It is through this medium that we see the lengths and the breadths, the heights and the depths, and "the love of Christ that passeth knowledge." Having now been engaged in this cause about thirty years, I trust I may be permitted to say, that I have found it to be a labour of love, of personal profit, and delight—that it was the first means of rescuing me from that paralyzing system of interpretation, which is called "*spiritualizing the promises*;" that is to say, ascribing all the promises to *spiritual Israel* instead of allowing *their primary application* to the literal seed of Abraham; and *their secondary, and more enlarged accomplishment*, in the person of the Gentile Church. It is laid down by an eminent writer, as a fundamental principle in the right interpretation of the Scriptures, never to overlook the literal sense and meaning of a passage, when the natural import of the words bears that construction. By the non-observance of this rule, the plain meaning of words has been violated and perverted; and an attempt been made to defraud the Jew, the original claimant, the heir by promise, by descent, and by a grant and tenure confirmed to him by the oath of God himself, of his inalien-

able right to the covenanted mercies of Jehovah. It is no small ground for thankfulness to be delivered from error. It is still more so to comprehend and to embrace the truth. Let it be remembered, too, that this is no speculative question, but one of deep vital importance, of conscientious principle, and of great practical results. It involves the inquiry, What is the Church's duty to the Jews, what are God's purposes of mercy to them, and what is the connexion between the accomplishment of these purposes, and the future glory of the Redeemer's kingdom? I have now lived long enough to see these things better understood, though much still remains to be effected. I have beheld this small grain of mustard-seed gradually becoming a great tree, bearing its fruit, at home and abroad, and expanding its branches on every side. Nor is it a small consolation that the Church of England has been the honoured instrument of putting forth this great cause, and of proclaiming to "the cities of Judah, Behold your God." A Church engaged in such an advocacy, can never fall. "God is in the midst of her; she shall not be moved: God shall help her, and that right early."* Animated by such hopes, and cheered by such recollections, I can thank God, and take courage. It will sweeten the last

* Psalm xlv. 5.

moments of expiring life to have shared in the labours, and to have partaken in the triumphs of such a cause; and to be able to exclaim with Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!"

But it is now time to draw these remarks to a close. I consider, therefore, lastly,

The connexion which the restoration and conversion of the Jews bears with the hopes and expectations of the Church of Christ, and with the future glory of the Redeemer's kingdom.

I leave to those who follow me the various details and circumstances, as to the nature and character of this millennial kingdom; and whether by a personal reign of Christ, or not, to each man's own peculiar view and interpretation. I beg here to express my own decided conviction, that if we wish now more particularly to introduce the Jewish cause to the conscience and hearts of the British public, we must do so in a spirit of calm and impartial investigation; with a constant reference and appeal to the authority of the Holy Scriptures; avoiding a dogmatizing spirit; allowing for many shades of opinion in a subject so confessedly difficult and mysterious as prophetic interpretation. But there ought to be an agreement upon *the grand outline*, or there

will be a want of uniformity, where uniformity is not only desirable but essential; viz., that all the hopes of the Church are suspended on the restoration and conversion of God's ancient people. For this she prays; for this she waits in anxious expectation; for this "the watchmen upon her walls" are commanded "never to hold their peace, day nor night;" "to keep not silence," and "to give the Lord no rest, till he establish, and till he make Jerusalem a praise in the earth." Until this event takes place the Church will be "in the wilderness;" in a depressed state; in her humiliation and bondage. But when the Lord shall have mercy upon Zion, she will then put on her "beautiful garments," and enlarge the place of her tent, and stretch forth the curtains of her habitations. She will lengthen her cords, and strengthen her stakes, and break forth on the right hand, and on the left. *The conversion of the Jews will be the lever that will raise the world.*

"If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, *how much more their fulness?*"

"If the casting away of them be the reconciling of the world, what shall the receiving of them be, *but life from the dead?*"*

* Rom. xi. 12, 15.

The Grandeur of this event.

The Prophets, in contemplating this great event, employ the most lofty and magnificent imagery. Rapt with the vision of the glory that was to be revealed, they abound in sublime addresses, and in the most impassioned exclamations. "O Zion," says the prophet Isaiah, "that bringeth good tidings, get thee up in the high mountain; O Jerusalem, that bringeth good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"* "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy on his afflicted."† And while Zion, remembering the long period of rolling years, since God hath withdrawn his loving mercy, mournfully exclaims, "The Lord hath forsaken me, and my God hath forgotten me;" he replies, with accents of affectionate regard, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold! I have graven thee on the palms of my hands; thy walls are continually before me." "For thy waste and thy desolate places, and the land of thy destruction

* Isaiah xl. 9.

† Ibid. xlix. 13.

shall even now be too narrow, by reason of the inhabitants, and they that swallowed thee up shall be far away.”*

Such are the consolatory assurances of Jehovah to his people; while widowed Zion, seeing her long estranged Lord returning to her, and her children coming from afar, and gathering around her, lifts up her eyes with mingled astonishment and adoration, and exclaims, “Who hath begotten me these?” “What hath God wrought?”

Manner and circumstances of their conversion.

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born.”†

“And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”

* Isaiah xlix. 14—16.

† Zech. xii. 10.

“And it shall be in that day, that living waters shall go out from Jerusalem.” “And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.”*

That the Jews, thus converted, will become the great missionaries to the whole world, seems to be clearly inferred from the following passages:—

“And ye shall be unto me *a kingdom of priests, and an holy nation.*”†

“Ye shall be named *the priests of the Lord.* Men shall call you *the ministers of our God.*”‡

“In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.”§

Who so fit to proclaim the glad tidings of the Gospel, as the illustrious monuments of its transforming power and grace? From what lips can divine truth flow more persuasively, than where the heart is overpowered with gratitude and love? Scattered, too, as they are among all nations, their conversion will consequently exhibit so universal a spectacle of the power, faithfulness, mercy, and

* Zech. xiv. 4. 8, 9.

† Exod. xix. 6.

‡ Isaiah lxi. 6.

§ Zech. viii. 23.

love of God—it will afford so unequivocal a confirmation of the truth of prophecy, and of the wonderful dealings of Providence towards this remarkable people; that all men, as if with one common voice, shall exclaim, that the Lord he is God, and bow down in praise and adoration before him. An impulse shall be given to the world beyond what it hath ever experienced before; while the Jews, the distinguished monuments of saving truth and mercy, and acquainted, as they are, with the manners, languages, and habits of every country, shall be eminently qualified as missionaries for the propagation of the Gospel throughout the world.

The holiness and blessedness of the Church, resulting from the conversion of the Jews.

“Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.”

“The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.”

“Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.”

40 FUTURE BLESSEDNESS OF THE CHURCH.

“Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.”*

*** Isaiah lx. 18—21.**

LECTURE II.

ON THE PRINCIPLES OF PROPHETIC INTERPRETATION.

BY THE REV. T. R. BIRKS, A.M.,
FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

HABAKKUK II. 2.

“And the Lord answered and said unto me, Write the vision, and make it plain upon tables, that he may run that readeth it.”

It is a solemn and instructive emblem, by which the Apostle St. Peter describes the word of prophecy, as “a light that shineth in a dark place.” The present world, we are thus taught, and experience confirms the truth, is like a troubled and trackless ocean. It is a place which sin has filled with confusion, and buried in gloom. Its history is one perpetual round of strife, and war, and tumultuous violence. Empires may rise and perish; generations may come and pass away; but

the confusion is still the same; the children of the world walk on still in darkness; the mystery and the gloom are as deep as ever; and while the Christian gazes thoughtfully on the scene, the inquiry of the prophet rises to his lips, "O my Lord, what shall be the end of these things?"

But the word of prophecy is a bright and cheering lamp, amid the world's darkness. There, in those sacred pages, we behold a scheme of redemption, which is from everlasting to everlasting, but which is daily unfolding itself in the history of our fallen world. There we learn, that however the counsels of man may fail, though empires may perish, and generations may pass away, there is a counsel that shall stand for ever, and a kingdom that cannot be destroyed,—the counsel of God, and the kingdom of the Most High. The mist and darkness are rolled away from the landscape of Divine Providence, and we can trace, from age to age, the unveiling of God's infinite goodness, in the recovery of our guilty race to the presence of his holiness, and the enjoyment of his love. The dispensations of his grace present themselves in succession to our view, and still, as they advance, increase in their clearness and beauty, till at length the triumph of a Saviour's mercy is complete, and "the kingdoms of this world, become the kingdoms of our Lord."

Thus the word of prophecy, when received in simple faith, fulfils its appointed office as a beacon-light, and leads our thoughts onward, through all the changes of time, to that "rest which remaineth for the people of God."

Light, then, and not darkness, is the true character of all the inspired prophecies. But the description applies most fully to those which predict the past desolation and future glory of Israel. The visions of Daniel and St. John retain an air of mystery that accords well with their reference to the Gentile dispensation, that time which is called by emphasis, *the mystery of God*. But the prophecies which relate to the Jews are free from this symbolical veil. They are clothed in simple language; they stoop to our earthly estate; they are imbedded in the facts of history, and confirmed by visible earnestness of their truth. To the spiritual and sanctifying power which they share with all the Divine promises, they add the intense reality of persons, and scenes, and places, which are within our reach, or even before our eyes. The stronghold of man's unbelief lies in the things which are seen and temporal. But these prophecies assail it even here. They reveal to us a counsel of God plainly fulfilling itself on the face of the earth. They show us a country marked off—a people separated, as the visible

witnesses, first of his just severity against sin, and then of his overflowing mercy and unchangeable goodness. The spell of Infidelity is thus broken, which would keep our earth separate from heaven ; and the golden links are seen already in being, which will shortly bind them together into perfect union. With a variety and fulness of truth, which opens a boundless field for hope, meditation, and prayer, there is in these predictions a simplicity which the meanest Christian may understand. The promise of God tempers itself to our feeble vision, and by the view of the blessedness of the earthly Jerusalem, would prepare our souls for the higher and fuller glory of the Jerusalem above.

When we turn from this view of prophecy, a view taught us by the Spirit of God himself, to the actual state of the Church, how painful is the contrast ! The light shines in the darkness, but the darkness receives it not. The lamp which God has vouchsafed to us for our guidance is neglected, or even scorned, by the great body of those who bear the name of Christians. The calculations of their own worldly prudence eclipse the messages of the Infinite Wisdom. They boldly reverse the commandment of the Holy Ghost. While he charges us to take heed to the word of prophecy, they brand attention to it as enthusiastic folly, or the dreams of madness. Nay, many, even

of the true followers of Christ, are entangled, though to a less degree, in the same grievous snare, and practically discourage that which the Spirit of God so earnestly commends. So that a part of the inspired oracles, nearly as large as the whole of the New Testament, comes to be entirely neglected; or furnishes, at most, only a few vague hopes and general lessons of warning; while its main purpose is overlooked, and the rich variety of Divine truth which it contains is uncared for and unexplored.

To what cause must we ascribe this neglect of Old Testament prophecy, which has been till of late, and we fear, still continues so marked a feature of the Gentile Church? In the great body of nominal Christians it arises, doubtless, from man's natural aversion to the Word of God, and his dislike to realize the presence of his Maker. Its source, in more spiritual Christians, is the selfishness which clings even to the regenerate soul, and which struggles mightily against the power of Divine grace. In the unbeliever, this selfishness reigns and triumphs; but where the work of faith is begun, the enemy puts on a spiritual garb, and tutors the soul to be selfish even in the things of God. Personal safety is then placed higher than the glory of the Saviour. The question becomes, how low a stage of grace will secure from danger, not how largely may Christ be honoured and served;—

how little truth is sufficient and essential, not how much may we hope to receive, and how much is the God of all grace willing to bestow. And since the effect of the Jewish prophecies on personal edification is less self-evident than in some other parts of Scripture, we doubt the wisdom of God, who pronounces every part to be profitable for our instruction in righteousness; and we thus remain under the blight of a spiritual selfishness, that withers and deadens all the strength of the soul.

But there is a further cause of this general neglect, in the wide-spread feeling of uncertainty and doubt as to the true sense of the Scripture prophecies. Many things have concurred in this effect;—the mysteriousness which must be admitted, in some few of the prophecies themselves,—the variations of numerous expositors,—the gross perversions of some,—the vague, uncertain allegories of others,—and the currency of the false maxim, that all predictions, when fulfilled, are clear, and when unfulfilled, obscure and inexplicable. These causes, and such as these, have changed the faith of the Church into bewildering uncertainty. The vision, according to God's own warning, has become as the words of a book that is sealed. Divines have maintained, in the face of the clearest examples, and the plainest warnings, that the inspired predictions were not meant to be

understood till after their fulfilment. So that the metaphor of the apostle has been reversed. Christians have learnt to describe the word of prophecy, not as the beacon-light, but as the trackless and dangerous ocean. They have ventured to be wise above what is written, and have warned their brethren against that very study, on which the Holy Spirit has pronounced a solemn and repeated blessing.

What, then, in this state of the Church, is the duty of Christ's ministers, the appointed stewards of the mysteries of God? The text supplies us with an answer. The prophet had just given the Jews warning of the Chaldean invasion. The Spirit of God taught him to fear, that however plainly the message was given, they "would in no wise believe it." He prepares himself for sceptical doubts and contentious opposition. He seeks for wisdom from above. "I will stand upon my watch, and set me on my tower, and watch what he will say unto me, and what I shall answer when I am argued with." And he receives a gracious answer. He is to write the message in clearer characters, and expose it on tablets to the public view, that even the most careless might have no excuse for ignorance. "The Lord answered and said unto me, Write the vision, and make it plain upon tables, that he may run that readeth it."

The spirit of this command applies clearly to

the ministers of Christ in the present day. The importance of a knowledge of God's prophecies to the Church has not ceased, and cannot cease, till her Lord's return. The prophecy teaches this in the next verse, as explained by the apostle. "The vision," we are told, "is for an appointed time," even "until he that shall come, will come, and will not tarry." (Hab. ii. 3; Heb. x. 37). Till then the same duty rests on his messengers. If the word of prophecy have been covered with the mist of false glosses, or cankered by the rust of neglect, they must clear away the doubts that obscure it, they must restore the engraving in fuller and broader relief; and so present it to a careless world, with the stamp of God's veracity, and the bright and clear impress of heavenly and everlasting truth.

To fulfil this command, in humble dependence on the blessing of God, is our present aim. May the Holy Spirit himself open our eyes to understand his word. Our object is to make the vision plain, as on tablets, to the most casual observer; and with this view, first to EXPLAIN THE LITERAL INTERPRETATION OF OLD TESTAMENT PROPHECY, and then TO CONFIRM IT BY SCRIPTURAL ARGUMENTS. The subject may seem, at first, dry and abstract. But our attention will be amply repaid, if we are led to a simpler faith in the oracles of God, and to a closer and deeper search into their treasures of heavenly wisdom.

WHAT IS THE MEANING, then, OF THE LITERAL SENSE OF PROPHECY? False notions on this point have been very general, and absurd consequences have been grafted upon these, to justify a system of glosses and allegories, and transfer all the Jewish promises to the Gentile Church. The definition may be given in two forms, which agree in their result, and help to explain each other. First, "the literal sense is that in which we adhere to the common usage of terms, and the natural scope of the passage, as inferred from the context alone." Secondly, it is "when we attach to a prophecy that same sense which we should naturally assign to it, if it were a history of past events, and not a prediction of the future."

Let us explain by a few examples. The prophet Isaiah, in chap. iv., has the following words, "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord shall create upon every dwelling-place of Mount Zion, and upon all her assemblies, a cloud and a smoke by day, and the shining of a flaming fire

by night, for upon all the glory shall be a defence."

Here the context will determine the literal meaning. The Jerusalem spoken of is the same of which it was said just before, "Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against the Lord, to provoke the eyes of his glory."* The daughters of Zion are the same class who have just been so sternly reproved for their haughtiness and pride—the daughters of Israel dwelling at Jerusalem. The assemblies of Mount Zion are the same of which it had been declared, "The calling of assemblies I cannot away with: it is iniquity, even the solemn meeting:"† they are the assemblies of Israel for worship in the holy city. The literal sense is, therefore, that Jerusalem, then fallen so low, should rise from her ruin; that her daughters shall be as glorious for purity and meekness, as once they were detestable for their pride; that the judgments of God, and the power of his Spirit, shall effect this mighty change; that all the dwellers in Jerusalem shall then be holy, without any mixture of the profane; and that a glory, like the pillar of cloud and of fire in the desert, shall then rest, as a sacred token of God's holy presence, upon all the assemblies for solemn worship in Jerusalem.

* Isaiah iii. 8.

† Isaiah i. 13.

Again, let us compare Isaiah i. 7—10 with the opening of chap. lxii., and, on applying the second definition, the sense of the prophecy will be clear. One passage is historical, the other prophetic; one speaks of Zion's glory, the other of her shame; but in other respects they entirely correspond. If we expound the prophecy as the history must be expounded, no doubt can arise upon its meaning. The country which is to receive the name of Beulah, in token of God's peculiar favour, is the same which before had been "desolate and burned with fire,"*—the land of Israel. The daughter of Zion, to whom the high surname is to be given, Hephzibah, "my delight is in her"—the Zion for whose brightness and salvation Messiah pleads with unceasing fervour—is the same that was left "as a cottage in a vineyard, and as a besieged city," while the Assyrian invaders were overspreading the land. The figures used in the second place to express the glory of Zion, are scarcely stronger than those in the first to express her degradation. Is it said, in imagery of striking beauty, "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God"? A metaphor not less vivid has been used to describe her corruption: "Hear the word of the Lord, ye rulers of Sodom; give ear to the law of

* Isaiah i. 7.

our God, ye people of Gomorrah." The same laws of thought by which we explain the history, enable us, withour further strain upon language, or recourse to allegories, to expound the prophecy also.

But there are three main difficulties which have perplexed this subject, and which we must endeavour to remove. These are, the presence of **FIGURATIVE TERMS**, the **SYMBOLICAL** nature of some of the **PROPHECIES**, and the **ANALOGICAL** OR **TYPICAL APPLICATIONS** of others. The definition of the literal sense which has been already given, will furnish us, in every case, with an easy solution.

First, it has often been thought, that to advocate the literal sense of prophecy involves the absurd consequence of denying all metaphorical and figurative language. And the strange paradoxes which must be maintained on this view, are sometimes urged with an air of triumph, to prove the need for adopting allegorical glosses, and rejecting the literal sense. Specimens of such paradoxes might be multiplied with ease, if it were consistent with due reverence for God's most holy Word. But to all such objections, whether brought forward with flippancy or with seriousness, there is a simple reply. The literal interpretation, rightly understood, does not exclude the admission of figures 'wherever the context of itself shows their

presence, or wherever we should allow them to exist, if the prophecy were a history of past events.'

How beautiful, for instance, is the patriarch's blessing upon his favoured son. "Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." Let us compare this with the close of the blessing of Moses on the tribe of Joseph. "His glory is as the firstling of his bullock, and his horns are as the horns of unicorns; with them shall he push the people to the ends of the earth; and they are the ten thousands of Ephraim, and the thousands of Manasseh." In the first, or historical passage, we find it easy to expound the figures, and still to retain their literal application to the sufferings of Joseph and the treachery of his brethren. Why, then, should the metaphors in the words of Moses obscure from us its literal application to the tribe of Joseph? Or why, because of the presence of figures, should we have recourse to systematic allegory in prophecies of the future more than in histories of the past? The metaphors, in each case, are only a veil or flowing drapery, beneath

which the literal sense is preserved transparent and entire.

THE SYMBOLICAL PROPHECIES, again, have perplexed the minds of many Christians, and obscured from them the evidence for the literal interpretation of the rest. The visions of Daniel and the Apocalypse cannot, it is argued, be taken literally, without gross and glaring absurdity. We cannot suppose that locusts with stings like scorpions are literally to arise out of the abyss, or that a woman literally clothed with the sun, has ever appeared, or will appear. Since, then, in these emblems, and many besides, such an interpretation would be absurd, why should we affix a literal meaning to the other prophecies?

But here, too, the difficulty melts away upon a close inspection. For, in truth, in these parts of the Word of God, we have not a direct and literal prophecy of the future, but only the literal record of a past vision. The Spirit of God makes use of symbols, addressed to the eye and ear of the prophet, as a peculiar language, more adapted than that in common use, to convey to us the prediction in the comprehensive fulness of its meaning. We have, first of all, then, by a literal interpretation, to realize the scenes and objects of the vision; and those scenes themselves then furnish a kind of natural language, which leads

simply to the true sense of the prophecy. A literal interpretation is not excluded by the presence of symbols; it is rather implied as the basis and groundwork of their solid exposition. The *record* must be strictly and literally interpreted, before the *vision* can be explained in its full and symbolic meaning.

There are, it is true, mingled with these visions, passages directly prophetic, given us by the Holy Spirit as further helps in deciphering the mysterious language of those symbols which he employs. To these, accordingly, the rule of literal interpretation fully applies. The latter part of Dan. ii., vii., viii., the whole of Rev. xvii., and some verses in the other chapters, are of this kind. But the peculiar nature of the context leads, in this case, to a slight modification, the nature and reason of which a few words may explain.

If these passages were independent predictions, they ought, for their literal exposition, to be explained just as if they were histories of past events, written in the common language of men. But since they are given as helps to ascertain the meaning of the previous visions, there will be, as in the material world, a kind of reaction upon their own meaning, from the nature of the visions to be explained. The Holy Spirit here employs a double medium of prophecy—the symbolic lan-

guage of the vision itself, and the common language of the explanatory supplement. The bare fact that both are employed, implies that either would be imperfect, if taken alone. The sense, therefore, of each, when doubtful, ought to be fixed by the light which the other supplies. Just as we are to assign that significance to the emblems, which agrees best with the Divine explanation; so, where that explanation itself contains peculiar or ambiguous terms, that meaning ought to be given them which harmonizes best with the Divine emblems. The law of literal interpretation still holds true; the circumstances of its application alone have varied.

- The symbolic prophecies, far from impeaching its truth, present it in a fresh light, and yield it fuller confirmation.

A third ground of objection or difficulty, has been the FIGURATIVE APPLICATIONS OF PROPHECY IN THE NEW TESTAMENT. Some instances of these clearly exist, though much fewer than is often supposed. Whether we admit or reject the literal sense of Malachi's prediction concerning Elijah (Mal. iv. 5), or that in Hosea of the restoration of the ten tribes (Hos. i. 10, ii. 23), it is plain that our Lord applies the first of these to the Baptist (Matt. xi. 18), and that St. Paul quotes the second in connexion with the call of the Gentiles. (Rom. ix. 24—26.) Have we not, then, a sufficient

ground for rejecting the literal sense, not only in these passages, but in all those which seem to predict a future glory of Israel?

The fallacy of such a conclusion will be seen by comparing these applications of prophecy with the types in the narrative portions of Scripture. We know, on the authority of St. Paul (Gal. iv. 24), that the history of Hagar and Sarah, of Ishmael and Isaac, is to be viewed as a Divine allegory of the two covenants. But what sound interpreter would dream of denying, on this account, the historical truth of that sacred narrative? In the prophet Hosea, again (xi. 1), the Lord reminds his people of his mercy to them in their first exodus: "When Israel was a child then I loved him, and called my son out of Egypt." The Evangelist, however (Matt. ii. 15), teaches us to read in this a prophecy of our Saviour's flight into Egypt and of his return to Judea. Yet no one has ever fancied this to be any presumption against the historical certainty of that first exodus of Israel. The rest of Canaan, as the apostle teaches the Hebrew Christians (Heb. iv.), was a shadow and earnest of the true rest which remaineth for God's people. But the entrance of the Jews under Joshua into Canaan is not the less a plain fact of sacred history. What reason have we to adopt a different rule in the case of inspired prophecies?

These are only history written before the event, and the analogical lessons that are entwined with them form no presumption against their literal truth. The events recorded in the books of Genesis and Joshua are undoubted facts, though we have inspired warrant for their typical meaning. Why, then, should we doubt the reality of the future glories of Israel, because they form such expressive emblems of spiritual and heavenly things?

The literal interpretation, therefore, when rightly understood, admits of the intermixture of figurative language, is the true groundwork of symbolic exposition, and consistent with allegorical applications, wherever they can be proved from Scripture itself, and are not perverted, so as to set aside the direct meaning of the prophecy. Let us now proceed, in the second place, TO ESTABLISH ITS TRUTH BY SOME SCRIPTURAL ARGUMENTS.

The first of these we may draw from the words of our text itself. The command of God is there given to the prophet, "Write the vision, and make it plain upon tables, that he may run that readeth it." May we not adopt here the reasoning of our blessed Lord, "Is not the life more than meat, and the body than raiment?"* As the goodness of God enables us from the greater gift to infer the less, so his wisdom warrants us to infer, where

* Matt. vi. 25.

the less is promised, that the greater, without which it would be useless, has already been given. Is it not, then, more important to the Church, that the language of prophecy should be simple, than that its written characters should be large and plain? Would it not be like a mockery, first to clothe it in allegories, the meaning of which no reader, at that time, could possibly divine, and then to charge the prophet about the public manner of its exhibition, or the distinctness of the engraving? Surely these words are of themselves a convincing proof, that the language of God's prophecies, where not expressly sealed, is intelligible and plain; that the only veil is the blindness of our own eyes, and the only seal upon the vision our negligence or unbelief.

Another argument we may gather from the form of the Jewish prophecies, and the manner of their communication. They are publicly addressed to the Jews themselves. They relate to objects and scenes with which they were familiar. They are given as pledges of the Divine goodness, in contrast with their own sin and degradation. They are attended with the charge, even to the carnal Israelites, in various forms—Believe the prophets of God, and ye shall prosper. They are intermingled with the actual history of that very people, whose future dignity and glory they seem

to announce so clearly. They are worded as if to exclude the possibility of turning them from their natural meaning. "Jerusalem shall be inhabited in her own place, even in Jerusalem."* The Jews are to be "gathered into their own land, and none of them left any more at all"† among the heathen. If God's covenant with day and night should fail, then only shall Israel cease to be a nation before him.‡ Distinct promises are made to the holy city, to the chosen people, and to the very mountains of Israel. The land that has been "taken up in the lips of talkers" (how striking a description even now!) "shall bear the reproach of the people no more," and "bereave its dwellers no more," but "shoot forth its branches for the people of Israel, who are at hand to come."§ Who can read such passages, and not feel that the Spirit of God has hedged round his predictions with a sacred fence, against every attempt to distort them from their simple and literal meaning?

The conduct of the apostles, and the reproofs addressed to them by our Lord, are a further evidence of the same truth. Many times are they reproofed for not receiving a prophecy in its literal sense, never once for so receiving it. They plainly understood the promises made to Israel in this literal

* Zech. xii. 6.

† Ezek. xxxix. 28.

‡ Jer. xxxiii. 25, 26.

§ See Ezek. xxxvi.

manner, but for this our Lord never blames them. His censures are all aimed against their unbelief of other statements, equally plain, of Messiah's sufferings. Such was the rebuke on the way to Emmaus, "O fools, and slow of heart to believe all that the prophets have spoken."* However chargeable with dulness in other respects, here they are not charged with being dull to understand, but slow to *believe*. It was with them, as with Christians now. Some sayings of the prophets pleased their taste, or tallied with their system, but others were of an opposite kind. They chose out, therefore, which they would believe, and tropes and figures served them doubtless to explain the rest.

A fourth and most convincing argument for the literal interpretation, may be found in the past history of the Jews. The threatenings pronounced against them have been strictly fulfilled; then so must the promises be also. Out of many examples let us choose one only from the prophecy of Micah. There, reproving the sins of the Jewish rulers, the Lord thus pleads with them by the prophet: "Yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the

* Luke xxiv. 25.

mountain of the house as the high places of the forest. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established on the top of the mountains, and be exalted above the hills; and all nations shall flow unto it." *

The warning in the first part of this passage has been literally accomplished; some who are here present have witnessed it with their own eyes. Why should we doubt the literal fulfilment of the rest? Will the Most High God perform his threatenings to the letter, and not fulfil his promises also? Shall the burden of a special curse, because clearly denounced, rest in its full weight upon the unbelieving Jews, and shall not repentant Israel enjoy in all its specialty and fulness the promised blessing? Every suffering, indeed, of the Jews in their long dispersion is a token of God's righteous anger for their rejection of his own Son. But, blessed be his holy name, it is more;—it is a lively pledge that the predictions of coming mercy in their restoration, and conversion, and royal dignity, shall also be visibly accomplished in the sight of men. Indeed, that style of interpretation which leaves all the curses in their full weight upon the Jewish nation, and transfers all the blessings by a figure to the

* Micah iii. 11, 12; iv. 1.

Gentile Church, is no spiritual service to God, but an unrighteous perversion of the truth. The Lord himself seems to mark it with the brand of his severe displeasure, when he declares, in connexion with this very subject, "I hate robbery for burnt offering."*

The last evidence we shall now adduce, and perhaps the most impressive of all, is the literal fulfilment of so many prophecies in the person of our blessed Lord. None could be more strange and wonderful than these; none to a merely natural judgment more unlikely to come to pass. The words of St. Peter, before the events took place, had a fair show of reason: "Be it far from thee, Lord; this shall not be unto thee."† Yet how fully were they all accomplished! The sign which the Lord gave unto Ahaz was truly "in the height above, and in the depth beneath"—but it was strictly accomplished: "The virgin shall conceive, and shall bear a son, and they shall call his name Immanuel."‡ The voice of the Baptist was heard in the wilderness of Judah to "prepare the way of the Lord, and to make his paths straight."§ "The Lord, the messenger of the covenant, came suddenly to his temple."¶

* Is. lxi. 8. † Matt. xvi. 22. ‡ Is. vii. 10, 11, 14.

§ Luke iii. 4.

¶ Mal. iii. 1.

The glad tidings were preached to the poor. The eternal Son of God, who “clothes the heavens with blackness, and makes sackcloth their covering,” “gave his back to the smiters, and his cheeks to them that plucked off the hair; he hid not his face from shame and spitting.”* The King came unto Zion, “meek and lowly, sitting on an ass, and a colt the foal of an ass.”† “His own familiar friend, who did eat of his bread,”‡ laid wait for him, and betrayed him to his enemies. The shepherd was smitten, and the sheep were scattered abroad.§ They pierced his hands and his feet; they gave him gall to eat; and in his thirst they gave him vinegar to drink; they parted his garments among them, and cast lots upon his vesture.|| He was brought to the grave with the wicked, and was with the rich man in his death, and was numbered with the transgressors.¶ But the Holy One of God saw no corruption. He rose from the dead, and the path of life was open before him into the presence of his heavenly Father. He ascended on high, he led captivity captive, and received gifts for men.** And when

* Is. l. 3, 5, 6.

† Zech. ix. 9.

‡ Ps. xli. 9.

§ Zech. xiii. 7.

|| Ps. lxix. 21, xxii. 16, 18.

¶ Is. liii. 9. 12.

** Ps. xvi. 10, 11, lxviii. 18.

the work of atonement was complete, and the heavenly Intercessor provided, and the Spirit poured from on high, the promise of his Father was at length fulfilled: "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." *

But this proof, drawn from the literal accomplishment of so many prophecies in the person of our Saviour, becomes still more impressive from the manner in which our Lord himself, time after time, alludes to that fulfilment. He seeks earnestly to show us that his obedience was to magnify, not only the law, but also the prophecies of God. It is in the most solemn scenes of his history that these passages occur. At the transfiguration "he answered and told them, how it is written of the Son of man, that he must suffer many things and be set at nought."† At his last approach to Jerusalem he took unto him the twelve, and said unto them, "Behold, we go up to Jerusalem, and all the things that are written in the prophets concerning the Son of man shall be accomplished."‡ At the last supper he repeats the allusion with a solemn addition—"The Son of man goeth indeed, as it is written of him, but woe unto that man by whom he is betrayed."§

* Isaiah lxix. 6.

† Mark ix. 12.

‡ Mark xii. 32.

§ Mark xiv. 21.

On the verge of his bitter agony the statement is repeated with a fuller emphasis than ever: "For I say unto you, that this which is written must yet be accomplished in me, And he was reckoned among the transgressors; for even the things which concern me have their fulfilment."* This, too, is the cause why, in the hour of treachery and darkness, he refuses to summon the willing legions to his aid—"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?"† Nay, even on the cross itself, the Holy Spirit reveals to us the thoughts of the Saviour in his latest agony, and they are still occupied with the same truth: "Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst."‡

What a solemn lesson do these various passages convey! Sooner than the literal sense of the prophecies should fail, the Eternal Son of God stoops cheerfully to shame, to bitter agony, to the death of the cross! His awful sufferings are endured, not more to accomplish our redemption, than to fulfil in the letter the predictions of God's word, and to maintain unsullied and spotless the

* Luke xxii. 37, comp. Greek text. † Matt. xxvi. 54.

‡ John xix. 28.

veracity of his heavenly Father. Well might St. Paul declare, that "Jesus Christ was a minister of the circumcision *for the truth of God*, to confirm the promises made unto the fathers."* And can we, or even dare we, any longer doubt the literal accomplishment, in due season, of all God's prophecies, when it is thus solemnly assured to us by the blood of that Divine and glorious sacrifice, which seals to us the covenant of our own salvation?

These arguments for the literal interpretation of prophecy might easily be multiplied and enlarged. But it may be more useful to expose shortly those objections arising from false methods of exposition, which have hindered the reception of its true and simple meaning.

There are two main schools, then, of interpretation flatly opposed to each other, and which both diverge from the truth—the neological, and the mystical or allegorical. The first is based on the type of the Cerinthian heresy; the second, on that of the Gnostic delusion. The first robs the Divine prophecies of their heavenly, the other of their earthly element. The one debases them from their high dignity, to crush them within the passing events of a day; the other unmoors them from all the anchor-hold of time

* Rom. xv. 8.

and place, and changes their intense and visible reality into a vague and mysterious dream. On the first of these it is not needful to dwell, but as the second still prevails in the Church, it may be well to notice some of the objections to which it has given rise.

It is alleged then, first, on the presumed warrant of some passages in the New Testament, that the title of Jew and the name of Israel belong properly only to true believers in Christ. Thus St. Paul tells us, that "he is not a Jew, which is one outwardly; but he is a Jew, which is one inwardly;"* that "all are not Israel, which are of Israel;"† and applies the title of "the Israel of God" to those which walk according to the rule of Christ.‡

A close attention to the scope and context of these passages will dissolve the whole objection. The apostle proves to the unbelieving Jews that their descent from Abraham cannot alone avail them for salvation without faith in Jesus Christ. He admits a hidden and higher sense in the name of Jew—one who receives praise from God (Rom. ii. 29), and offers praise to God (Gen. xxix. 35). He argues, that their natural descent cannot profit them without this inward character

* Rom. ii. 28.

† Rom. ix. 6.

‡ Gal. vi. 16.

graven on the heart by God's Holy Spirit. But he nowhere teaches that the name of Jew, either in history or in prophecy, is to be commonly taken in this peculiar sense. Nay, in every case the Holy Spirit seems, in the context, to guard us expressly against this mistake. Thus, in the first passage it is added in the very next verse: "What advantage then hath the Jew? or what profit is there of circumcision?"* and in the second, after a few verses: "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness."† And again, when in writing to the Galatians, he gives the name of Israel to Christian believers; it is only after first describing their new creation in Christ Jesus, (Gal. iii. 15), and with the emphatic addition, "the Israel of God," to denote those who are in the actual enjoyment of the Divine favour. But where there is no special mark of deviation from the usual sense, the constant usage of the terms, Jew, Israel, Zion, and Jerusalem, in the New Testament writers, instead of disproving their literal meaning in the prophets of the Old Testament, fully ratifies and confirms it.

Again it is alleged, secondly, that since the coming of Christ, all distinction of Jew and

* Rom. iii. 1.

† Rom. ix. 31.

Gentile in spiritual things is at an end, and hence, that no prophecies of special glory to the Jew can hereafter be literally fulfilled. So again, St. Paul declares, that “there is no difference of Jew nor Greek;”* that “the middle wall of partition is broken down;”† that in Christ “there is neither Greek nor Jew, circumcision nor uncircumcision, but all are one in Christ Jesus;‡ that those who are Christ’s are “Abraham’s seed, and heirs according to the promise.”§

These texts, when viewed in their real connexion, are not more conclusive than the former. It is only when read superficially that they seem to clash with the Jewish prophecies. “There is no difference,” it is true, “between the Jew and the Greek” in the full and free provision of grace in Jesus Christ, and in the way of attaining salvation by faith in him—“for the same Lord over all is rich unto all that call upon him.”|| But in the actual measure of faith, in the sovereign dispensation of the gifts of God, in the privilege of visible adoption into the covenant, and the honour which flows from that privilege, there may be, and has been, and is even now, the greatest variety. The Jews, therefore, who, since their rejection, have been the lowest in Gospel privileges, and under

* Rom. x. 12.

† Eph. ii. 14.

‡ Col. ii. 11.

§ Gal. iii. 29.

|| Rom. x. 12.

the sentence of judicial blindness, may yet become, in God's sovereign goodness, the highest and the first. The middle wall of partition is broken down which shut out the Gentiles from the temple of God; but within the temple itself, there are outer and inner courts, and various degrees of privilege and of glory. There is nothing therefore in these passages really inconsistent with the fullest pre-eminence of Israel in times to come.

The last and most important objection, is the supposed earthly, gross, and carnal character of the literal interpretation. This idea repels many Christians from the subject, and makes them view it as a snare and hinderance, rather than a help to the soul. Hence also the title, spiritual, is often given to the figurative mode of exposition. Let us examine then, by a few plain tests, to which that high title justly belongs; and may the Holy Spirit of God enlighten our understanding, and lead us all to a right and true decision!

First, The truly spiritual interpretation is that which calls Faith into the liveliest exercise. For Faith is the nurse and mother of every Christian grace, the inlet of all spiritual life to the soul. To which of these two modes of exposition does this character apply? To that pliant and easy method which receives in the letter whatever accords with

our Gentile taste, or chimes in with our favourite system, or falls with a curse on the devoted head of the Jew; and then turns the rest into an allegory, to be moulded at our will? Surely it applies much rather to the literal exposition. For this calls us to the docility of a little child. It bids us cast away our high imaginations, and bring every thought captive to the obedience of Christ, by receiving his messages in their simplest and plainest sense. It commands us, in short, to break down the pride of our human systems, and to sacrifice our dearest prejudice, rather than to do violence to one jot or tittle of the Word of God.

Secondly, An interpretation is spiritual, in proportion as it illustrates the harmony and glory of the Divine attributes. In which exposition is this feature most conspicuous? In the literal, which rests simply on God's veracity, and shows his truth alike displayed in the desolation and the recovery of Israel;—and not his truth only, but the depths of his long-suffering, and the perseverance of his love, and the triumph of his grace, and the riches of his boundless wisdom? Or in the figurative, which is based chiefly on the ingenuity of man; which represents the God of truth as fulfilling his threatenings in the letter, but provides an excuse why his promises

need not be so fulfilled; and thus destroys the balanced harmony of righteousness and grace, in the providence of the Most High toward the lost sons of Israel? On the literal view of prophecy, though grievous darkness has rested on their outcast race for two thousand years, the bow of the covenant, bright with hope, is seen still shining over them; on the other view, the arch is broken, and disappears, and nothing remains of its loveliness but the dark cloud of vengeance.

Again, that interpretation is most spiritual, which magnifies most the truth and preciousness of God's holy Word. For this is the grand instrument of our salvation, and God has magnified his Word above all his name. But the figurative exposition turns all the prophetic portion into an enigma, which but few can understand, and which must be useless to all others; it first covers the prospect with a deep mist, and then dissuades from farther search as unnecessary and even dangerous. While, on the other hand, the literal interpretation leaves it open to our view, just as the Spirit of God has spread it before us, a land of promise, goodly to the eye, with all the rich and varied beauty of earth, and with all the blessed light and purity of heaven.

Lastly, The spiritual interpretation is that which uproots selfishness from the heart, and enthrones on its ruins the love of Christ, and the love of our brethren. But by the figurative interpretation, the Gentile Church is taught to appropriate solely to herself all the promises of God, where Israel, Judah, and Jerusalem are most clearly addressed, regardless of the wrong done to the outcasts of Zion, and of the dark cloud which is thus brought over that glorious attribute of her Lord, his truth and faithfulness. On the other hand, the literal interpretation leads us to rejoice, with a pure and unselfish joy, in the fulness of God's love to his ancient people. It calls us, as Gentile Christians, to be willing ourselves to decrease, if only the faithfulness of our Lord may be vindicated and his glory increased; and our own heart's desire and prayer be fulfilled in the salvation of Israel.

We have thus shown the full warrant which God has given to his Church for the literal interpretation of prophecy, from his own express command, from the nature of the prophecies themselves, from the conduct of the apostles, the history of the Jewish nation, and from the solemn and repeated declarations of the Lord Jesus. We have seen its consistency with the statements of the Apostle of the Gentiles, and its peculiar

claims, above every other, to the title of a spiritual interpretation. The barriers are thus removed, and the entrance is thrown open into this wide and glorious field of Divine truth. Others, more experienced, will lead you shortly to some of those bright scenes of heavenly promise which are there presented to your view; and may He who has the key of David, who openeth, and no man shutteth, prosper their efforts with a large and abundant blessing! Suffer me, however, before closing the present subject, to apply it to ourselves in a few practical lessons.

And, first, let us every one learn to exercise a more simple and childlike faith in the Word of God. In an age of excitement and various information like the present, when even religious knowledge of a certain kind, is so widely diffused, there is great danger of our forgetting that simple but important truth, which follows our text, "The just shall live by faith." This is the article of a standing or falling Church. It is one thing to have theological learning; it is another and a higher thing simply to believe. In truth, the great object and true perfection of scriptural learning is, to bring back the soul to the docility of a little child. Then is the Christian most truly and deeply wise, when, like Mary,

he comes to sit with unquestioning faith at the feet of his Lord and Saviour. Let us learn, then, my Christian friends, from this inquiry, that hard but most profitable lesson. Let us read the prophecies with a simple faith; and instead of harbouring the unbelieving thought, "If the Lord should make windows in heaven, then might these things be:"* let us rather use that answer to the tempter with which God himself supplies us: "If it be marvellous in the eyes of this people, should it also be marvellous in mine eyes? saith the Lord of Hosts."† It is true of the system of Christian doctrine, as it is of the Church of Christ itself—if one member be honoured, all the members rejoice with it. A livelier faith in the Jewish prophecies will enrich our souls in every department of Divine truth, and brace them to a higher standard of devotedness and love.

Next, let us learn and practise a deeper interest than ever, in the welfare and conversion of the sons of Israel. What a motive of thrilling power do these prophecies supply for this great duty! When a shipwrecked voyager, all but lifeless, is rescued from the waves, what a breathless interest is taken in the steps used for his recovery. But if this voyager were the sole

* 2 Kings vii. 2.

† Zech. viii. 6.

heir of some great empire, and on whose life all its peace and glory were suspended, how wonderfully would that interest be increased, how intense would it become! Now just such is the present state of the nation of Israel. The daughter of Zion is not dead; the damsel only sleepeth. For two thousand years the animation has been suspended, and the breath of life might seem to be quite extinct. But her Redeemer is mighty to save, and soon, very soon he will bid her arise. Meanwhile, when their state seems most hopeless, we are assured that the world's salvation depends on their recovery, for "What shall the receiving of them be, but life from the dead?"* It is the sight of Israel's returning glory, which is to pierce through the dark cloud of unbelief in these latter days with a quickening and gladdening power. "The Gentiles shall come to her light, and their kings to the brightness of her rising."† How deep, then, should be our interest, how earnest our prayers, for that conversion of Israel, which will be as life from the dead to an unbelieving world!

Further, let us enter on that boundless field of meditation and hope, which the Spirit of God sets before us in the Jewish prophecies. In this great and crowded city how intense is the thirst

* Romans xi. 15.

† Isaiah lx. 3.

for perishable gain, by which thousands are urged onward from day to day! O, when will the children of light learn to emulate, in their heavenly calling, the wisdom of the world! Here, in the word of prophecy, God has set before his people mines of imperishable riches, and treasures of bright and blessed hope, that will enrich our souls unto life eternal. Let us, then, with humility, with prayer, with earnest diligence, search for those treasures of knowledge and wisdom, which the Lord of all grace has hid from ages and generations, but which he has reserved for his Church in this latter day! And let us be assured, that while with undoubting faith, we search into the oracles of God, every part of his truth will be profitable to our souls. The word of prophecy will light up even the dark world with the clear tokens of the Saviour's presence, till at length the day will dawn upon us, and the Day-star, in all his glory, shall arise in our hearts.

Finally, Let us present all our knowledge and all our labours, as a free-will offering at the cross of our exalted Lord. This is the great and crowning lesson of the whole subject. The testimony of Jesus is the spirit of prophecy. The more we search into its sacred page, the more shall we find that all its blessings and its

mysteries revolve around the Sun of Righteousness. The more simply we receive his word, the more shall we find his presence in the sanctuary of his own truth, giving union, and life, and quickening power, to every sentence of inspired Scripture. And thus, while we grow in a deeper insight into the hopes of the Church, and the coming glory of Israel, we shall also advance in humility, and grace, and love, and holiness. The grace and the glory of Christ will shine more and more brightly upon our hearts, and our souls will be filled with fervent longing for his appearing and kingdom. He is the desire of all nations, the Prince of the kings of the earth. From Him all prophecy proceeds, in Him it centres, and to Him it returns, as the great fulfiller of its glorious promises. It is the light of his holy and gracious countenance which can alone restore peace, and beauty, and gladness, to the stormy waves and gloomy wilderness of this fallen world. Then will the dullest Christians look back with amazement on their past apathy and indifference to these hopes of Israel, which are linked so closely with their own. For "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the

poor among men shall rejoice in the Holy One of Israel."* May we, by faith, now anticipate that blessed time; may we rest on the promise of our Lord, and wait for his appearing, that Israel's redemption may be to us a day of joy and of gladness, and may usher our happy and ransomed souls into his everlasting kingdom !

* Isaiah xxix. 18, 19.

LECTURE III.

THE ABRAHAMIC COVENANT.

BY THE REV. J. W. BROOKS, M.A.,
VICAR OF CLAREBOROUGH, RETFORD, AND CHAPLAIN TO THE RIGHT HON.
LORD FITZGERALD AND VESCI.

GALATIANS III. 15—17.

*“Brethren, I speak after the manner of men ;
Though it be but a man’s covenant, yet if it be
confirmed, no man disannulleth, or addeth thereto.
Now to Abraham and his seed were the promises
made. He saith not, And to seeds, as of many ;
but as of one, And to thy seed, which is Christ.
And this I say, that the covenant, that was
confirmed before of God in Christ, the law,
which was four hundred and thirty years after,
cannot disannul, that it should make the promise
of none effect.”*

THE covenant with Abraham, mentioned in the text, is in reality that which Christians are wont

to call "the covenant of *grace*," and "the *new* covenant," though this fact has unhappily been greatly lost sight of. Christians of former days have separated from the original compact the portion which more immediately concerned the deliverance of their own souls; and those of later generations have apparently become unconscious, not only that there exist *other* articles intimately connected with this matter, but that this important concern itself has its foundation, in the way of covenant, in those promises which were made with the fathers more than 2,000 years before Christ. Let me first, therefore, briefly draw your attention to two or three circumstances concerning the *time* of the Abrahamic covenant which are involved in the text, and which it is indispensable to a right understanding of our subject, that we should in the outset be fully agreed upon.

1. First, the Apostle declares that the Covenant of promise was given to Abraham, and confirmed of God in Christ, 430 years before the giving the law.

2. Secondly, he states, that the Sinai or Mosaical covenant, promulgated in the time of Moses, did not *disannul*, or in any way supersede, the stipulations of the covenant with Abraham. All that it did, therefore, was, to introduce a

temporary and intermediate dispensation, which placed the covenant of promise in a state of suspension.

3. Thirdly, the mention of CHRIST, as the party with whom this covenant was confirmed, points to the time when the Mosaical or temporary covenant was *abolished*, and the covenant of promise formally brought into operation, viz. at the *death of Christ*; as is expressly declared in the Epistle to the Hebrews, where the Apostle says: “For this cause Christ is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the *first* testament, (meaning thereby the Mosaical),* they which are called might receive the promise of *eternal inheritance*. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force *after men are dead: otherwise it is of no strength at all while the testator liveth.*”†

4. Further, I beg you to observe, that if the covenant could not be disannulled by the *introduction* of the law, still less could it be so by the *abolishing* or *removal* of it. The Apostle

* See verse 19. The Mosaical covenant is called the *first* Testament, and the *old* Testament, not because it was first *given*, but the first that came formally into operation.

† Heb. ix. 15—17.

insists, that had it been but a man's covenant only nothing could have been taken from it, neither anything added to its prejudice: how much more, when it is *God's* covenant, ought it to be regarded as "ordered in all things and *sure!*" He may choose to bring some of its provisions into operation sooner than others; just as the executors under a will may choose to begin first with certain of its conditions, and to defer others: yet none can be lawfully dispensed with; all must in due course be fulfilled.

I. Let us now inquire into the *particulars* of this covenant; in regard to which I must admonish you, that they were given at different *periods* to Abraham, with more or less of enlargement; and not only to Abraham, but also to his son Isaac, and to his grandson Jacob. Wherefore, the Apostle calls it in one place "the *covenants* of promise," in the plural; and in another place, God, when speaking to Israel concerning it, calls it, "The covenant which I made with your *fathers.*"*

The first promise is in Gen. xii. 1—3, when God directs Abraham to get him out from his kindred and from his father's house unto a *land* which he would show him: "And I will make of thee a *great nation*;" (saith the Lord), "and I will bless

* Ephes. ii. 12; Exod. vi. 4; Deut. iv. 31; vii. 8.

thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee: and curse him that curseth thee: *and in thee shall all families of the earth be blessed.*"

The second time God visits him at Bethel, and says, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to *thee* will I give it, *and to thy seed for ever.* And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee."*

In chap. xv. we read, that God brings him forth abroad and says, "Look now toward heaven, and tell the stars, if thou be able to number them." And he said unto him, "So shall thy seed be." Then follows the account of a token, which God gave him for his encouragement, which will fall under consideration presently; and the narrative of the whole transaction thus concludes: "In the same day the Lord made a covenant with Abram, saying, Unto thy *seed* have I given this land, from the river of Egypt

* Gen. xiii. 14—17.

unto the great river, the river Euphrates, the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

In Gen. xvii. we have the institution of the rite of circumcision; on which occasion there is a further confirmation and enlargement of particulars. "Behold, (saith the Lord), my covenant is with thee, and thou shalt be *a father of many nations*. Neither shall thy name any more be called *Abram*, but thy name shall be called *Abraham*; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will stablish my covenant between me and thee and thy seed after thee in their generations for an *everlasting* covenant, *to be a God unto thee, and to thy seed after thee*. And I will give unto *thee*, AND *to thy seed after thee*, the land wherein thou art a stranger, and all the land of Canaan for an *everlasting possession*; and *I will be their God*." *

"And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name *Sarai*, but *Sarah* shall her name be. And I will bless *her*,

* Verse 4—8.

and give thee a son also of her; yea, I will bless her, and she shall be *a mother of nations: kings of people* shall be of her.”*

About thirty years afterwards Abraham was called to offer up Isaac, the son borne him by Sarah; on which occasion God, “willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an *oath*; that by two immutable things, in which it was impossible for God to lie,” viz. his promise and his oath, the heirs of promise “might have strong consolation.”—“By myself have I sworn, (saith the Lord,) for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; *and thy seed shall possess the gate of his enemies*; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”†

In the next instance the covenant is established with *Isaac*; to whom the Lord appeared, and said, “Go not down into Egypt, but sojourn in this land, and I will bless thee; for unto *thee*, AND *to thy seed* I will give *all these countries*, and will perform the oath which I swear

* Verses 15, 16.

† Gen. xxii. 15—18.

unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries, and in *thy* seed shall all the nations of the earth be blessed.”*

Finally, the Lord establishes this covenant with *Jacob*, and saith, “I am the Lord God of Abraham thy father, and the God of Isaac: *the land whereon thou liest to thee* will I give it, AND to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all families of the earth be blessed. And, behold, *I am with thee*; and will keep thee in all places whithersoever thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of.”†

Such are the promises referred to in the text. I will now briefly sum up the heads of them:—

1. First, there is the promise to Abraham of one pre-eminent *seed*, who we are assured in the text is CHRIST; and also the promise of a numerous seed or offspring, conveyed in the assurance that God would make a great nation of him, and that his seed should be as difficult to number as the stars of heaven, the dust of the earth, and the sand which is by the sea-shore.

* Gen. xxvi. 2—4.

† Gen. xxviii. 13—15.

2: There is an *inheritance* promised, for an *everlasting possession*, viz., that land in which Abraham, Isaac, and Jacob sojourned as strangers, extending from the Euphrates to the Mediterranean, and from the river of Egypt to Damascus. Note also here particularly, that this land is promised,—first, to that one pre-eminent seed, which is Christ; secondly, to the seed in general; and thirdly, to Abraham, Isaac, and Jacob individually: the promise being frequently repeated, “To thee, AND to *thy seed*.” Thus, also, the Lord declared to Moses, “And I appeared unto Abraham, and unto Isaac, and unto Jacob,” “and I have established my covenant with *them*, to give *them* the land of Canaan, the land of their *pilgrimage*, wherein they were strangers.”*

3. God promises to be *the God of Abraham*, and his seed.

4. That in him, and in his seed, (i. e., in the one pre-eminent seed especially, and in his offspring generally,) shall all families or nations of the earth be blessed.

5. That his seed shall possess the gate of their enemies.

6. That they shall be *kings* of peoples or nations.

I have yet to point out two or three circum-

* Exod. vi. 3, 4.

stances connected with this covenant that are to be understood either in a typical manner, or in the way of token and earnest; otherwise they may be confounded with the particulars just enumerated.

1. To a superficial observer it might appear that Isaac was the pre-eminent seed intended—the child of promise; for indeed the circumstances of his birth were remarkable. A careful consideration however of this matter will show, that a *greater* than Isaac is shadowed forth by him. For after the promise of a seed has been repeatedly made, God says of Sarah, “And I will bless her and give thee a son *also* of her.” It is afterwards promised that this son shall be born at a set time in the following year; in order, doubtless, that Abraham might more evidently see the hand of God in the matter, and understand it as a token and pledge of the future seed.* Moreover, after Isaac is born, God still sustains the promise of the seed, both to him, and afterwards to his son Jacob, saying to each of them, “In thee, and in *thy* seed, shall all nations be blessed.”

This is a common circumstance in the Scriptures, when a prophecy is given, the fulfilment of which is to take place at some remote period; viz. either that some other thing is also predicted, the accomplishment of which is to be more immediate,

* Gen. xvii. 19, 21.

and to serve as a sign and pledge of the more distant one; or some partial and inchoate fulfilment is vouchsafed of the chief promise itself, which serves as an earnest of the remainder. We have instances of an exactly similar character with this sign given to Abraham. The birth of Solomon, e. g. was as a pledge to David of that same promised seed, which was to sit upon his throne. And afterwards, in the days of Ahaz, when the promise was again repeated in those words, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," a more immediate token is given by the birth of another child, Maher-shalal-hashbaz, who was borne by the prophetess, apparently the wife of Isaiah. That neither Solomon nor the child of the prophetess are the parties mainly intended, is again manifest from the promise being still sustained down into the time of Jeremiah, who foretels that the Branch of Righteousness should still grow up unto David.*

2. A second thing is foretold in this covenant, as a sign or earnest of the inheriting of the *land*. For Abraham asks, "Lord God, whereby shall I *know* that I shall inherit it?"† thus requesting a *token*, in the way of confirmation and assurance. The Lord grants a double one: the first, for the satisfaction of Abraham himself; the second, for

* Jer. xxiii. 5; xxxiii. 15.

† Gen. xv. 8.

the satisfaction of his Church in subsequent ages. For with Abraham he immediately enters into the most solemn form of covenant practised in those times, which would entirely remove all doubt from the mind of the believing patriarch himself. He directs him to take a heifer, and other animals, and having divided them to dispose the pieces in proper order; after which is seen a burning lamp, the symbol of the Lord's presence, passing between those pieces; and it is immediately added, "That in the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates."

But, secondly, during this solemn proceeding, a horror of great darkness comes on Abraham, and the Lord informs him that his seed should be a stranger in a land not theirs, and that afterwards God would judge that nation, and bring them out with great substance; that in the meanwhile Abraham should be gathered to his fathers in peace, but that his posterity of the fourth generation should come hither. *again*. This horror of great darkness, together with the prediction of Israel's bondage in Egypt, (a land not theirs,) and then of their coming *again* into Canaan, strikingly shadows forth that greater and still more horrible period of affliction and bondage, which they have

now endured for nearly eighteen centuries in strange lands, and their final redemption and restoration to Palestine, accompanied by judgments on the nations which have oppressed them. At the same time it is evident, that the fulfilment of the Exodus from Egypt, and the occupation of Canaan under Joshua, could be no token to Abraham himself; seeing that he was to sleep with his fathers previous to these events coming to pass. But they would constitute a striking pledge for believers in subsequent ages; who, looking back upon this past earnest, would be assured both of Israel's future redemption, and of their own blessed rest in that inheritance.

That they were only a token and earnest of a greater deliverance and of a more glorious occupation of the land, hereafter to be enjoyed, is manifest from what the Spirit of prophecy declares, under the law, of a time when these things should no longer come into mind, being eclipsed by the superior glory of the real event intended, and cast aside like all other mere types and shadows. For twice Jeremiah is moved to say, "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the *north*, (mark that: not from

Babylon, which is the *east*; but the *north*,) and from all the lands whither he had driven them, and I will bring them again into their *land*, *that I gave unto their fathers.*"* This view of the matter is fully confirmed by the Apostle Paul, who, because a future rest is named in the Psalms of David, so long after the rest given to the people under Joshua, insists that there must *remain* a rest to the people of God.†

II. I must now draw your attention to the *comprehensive character* of this covenant. Some persons have imbibed the notion, that the promises of God are greatly exaggerated by the florid language and poetical imagery employed by the prophets who have conveyed them to us; and that considerable abatement must therefore be made from the terms in which they are stated. The contrary however is the fact; not only human language, but human experience, yea, and the human imagination, all fail of conveying to the soul, previous to the fulfilment, an adequate idea of those blessed realities which are intended when the Lord promises. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Whatsoever may be reasonably *inferred* from a promise,—whatsoever again may be found

* Jer. xvi. 14, 15; xxiii. 7, 8.

† Heb. iv. 8, 9.

needful for its most complete and exact fulfilment, though not expressly mentioned,—is, nevertheless, included in it. Here, e.g. in the Abrahamic covenant, we have in the germ all that is gracious and glorious in Moses and the prophets, and in Christ and the apostles! But I will set before you two or three examples, concerning particulars which have *already been fulfilled*, in whole or in part, whereby you will be better enabled to judge of the *riches* of the grace of God.

1. First, there is the promise that God will be the God of Abraham's seed. But before God can manifest himself in so blessed a relationship to any, they must have the guilt of their sin removed; and that it *was* to be removed, and by virtue of this covenant, is manifest from the prophets. Take Micah,—“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again; he will have compassion on us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the *truth* to JACOB, and the *mercy* to ABRAHAM, which thou hast *sworn unto our fathers* from the days of old.”* Thus saith the prophet; but who believed, previous

* Mich. vii. 18—20.

to the event, that in order to perform this mercy to Jacob it was needful that the eminent Seed promised, the Lord Jesus Christ, should for this purpose actually DIE, that through the *blood* of this *everlasting covenant* he might perfect his brethren. Yet the apostle declares expressly, that Christ hath redeemed us from the curse of the law, being made a curse for us, that the blessing of *Abraham* might come on the Gentiles through Jesus Christ.* Now in regard to this not being previously understood, it is not that the sufferings of Christ were not beforehand testified of by the prophets;—nor is it that we cannot now, if we take their language in its fair literal sense, perceive that Messiah was to be bruised for our iniquities: but I say, nevertheless, that previous to the event, their language utterly failed of elevating the soul to a due conception of what was required by the justice and holiness of God on the one hand, and what his mercy, and faithfulness, and love was, on the other hand, capable of accomplishing. The most prejudiced must on this head admit, that he hath indeed done for us “exceeding abundantly above all that we could ask or think.”

2. But further than this, before God can manifest himself as the God of any, their *heart* must be renewed in knowledge and true holiness,

* Gal. iii. 13.

after the image of Him that created it: and this we have had an earnest of, far beyond all expectation again, in the outpouring of the Holy Ghost, testified of by abundant miraculous gifts, and witnessed also in the souls of all believers, both Jews and Gentiles, by an abundance of holy fruits. It will be sufficient, in order to show that this also was declared by the prophets as what was to come to pass, when this covenant should be in operation, to quote St. Paul, who twice in the Epistle to the Hebrews alleges from Jeremiah, that it was to form a main feature of it. "Behold, the days come, saith the Lord, when I will make a *new covenant* with the house of *Israel* AND with the house of *Judah*; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people."* I need not remind you that the apostle is here urging on the unbelieving Jews, that the Mosaical covenant was not to be permanent; and that the gifts

* Heb. viii. 8—12; x. 16; Jer. xxxi. 31—34.

and grace which they then witnessed in the Christian Jews was the fruit of this new covenant, now brought into operation, as foretold by the prophet.

A further remark is here invited, concerning the holy remnant gathered out unto the Lord, *previous* to this covenant coming into force; and of whom we cannot reasonably question that the law of God was in *their* heart, consequently that they were regenerated by the Holy Spirit. Speaking however as in the text, (after the manner of men),—had it been but a *man's* testament, the testator might, nevertheless, at any period previous to his death, have anticipated its provisions, and *given* to any of the parties included therein those things which he had willed to them; whilst yet the parties could not have *claimed* them until after his decease. So it was in regard to all those saints who obtained a good report through faith before Christ died; they obtained it by virtue and in anticipation of this covenant; and yet, that the covenant which promised this special grace was not *formally* in operation is clear from what is written in John vii. 39, viz., “that the Holy Ghost was not yet given, because that Jesus *was not yet glorified.*”

3. I pass to another promise in the covenant, viz. that Abraham's seed should possess the gate of his enemies. How much more than the words seem to imply did Isaiah anticipate from this,

when he declared, that when Israel's God should come to save him, "the eyes of the blind should be opened, and the ears of the deaf unstopped; that the lame man should leap as a hart, and the tongue of the dumb should sing."* Yet, even in this manner, have we seen Christ occupying the gate of his enemies, and destroying the works of the devil. Yea, without making myself further tedious by particularizing, we know from what Christ declared to the two disciples travelling to Emmaus, that the prophets also foretold his resurrection, whereby he was to possess the gate of another enemy, even *death*.

4. One more article of the covenant I must draw attention to. How little was it understood previous to the event, that the election from among the Gentiles,—which we now see is being called out, and who are destined to be made partakers with that election or remnant which has been throughout gathering from among Israel,—I say, how little was it understood that it was contained in the promise, that in Abraham and his seed should all families or nations of the earth be blessed. Yet Paul in Galatians declares, "That the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."†

* Is. xxxv. 5, 6.

† Gal. iii. 8.

and in his Epistle to the Romans he quotes Moses, David, Hosea, and Isaiah, as all testifying, that the Gentiles were to be thus made partakers, and to be accounted for a seed.*

But what have we Gentiles done in return for this mercy? Why we have trampled down and despised Israel after the flesh for so many ages, that we have forgotten our relative positions. We, who occupy but a parenthesis as it were in the covenant, have boasted ourselves as if we were the principal party in it! We, who can enjoy nothing, but as it comes to us through the root and fatness of the Israelitish olive-tree, have gloried as if we bore the root, instead of the root bearing us; and have gone nigh to exclude Israel after the flesh from all further interest in the blessings of their own covenant!

5. I have now, brethren, shown you how God's thoughts have exceeded *our* thoughts, in regard to certain particulars more or less fulfilled: such of you as are acquainted with the prophets must be aware that equally glorious things are unfolded by them from this covenant, which have *not* yet come to pass. For instance, Moses assures us, in regard to the future restoration of Israel, "If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God

* Rom. x.

gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy *fathers* possessed.”*

An equally remarkable prophecy of Moses is contained in the Book of Leviticus, in which, having spoken of their sufferings in the lands of their enemies, and of their subsequent humiliation, “then (saith the Lord) will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham, will I remember; *and*—I will remember THE LAND.”† Ezekiel foretels in regard to the holy remnant who lived during Israel’s affliction, and who complained that they were cut off, as regarded their parts or lots in the inheritance, and their hope lost:—“Thus saith the Lord; Behold, O my people, I will open your *graves*, and cause you *to come up* out of your graves, and bring you into the *land of Israel*; and ye shall know that I am the Lord, *when I have opened your graves*, O my people, and brought you up out of your graves, *and shall put my Spirit in you*, and ye shall live, and I shall place you in your own land: then shall ye know that I THE LORD, have spoken it, and performed it, saith the Lord.”‡ Agreeing with the literal meaning of this place is the promise made to Daniel, about this same time, that he personally

* Deut. xxx. 4.

† Lev. xxvi. 37—42.

‡ Ezek. xxxvii. 11.

should rest until the end of things foretold to him should arrive; and that then he should stand in *his* lot at the end of the days.* And David declared, that he had fainted, unless he had believed to see the goodness of the Lord in the land of the living;† which land the Council of Nice expounded of Palestine, renewed or regenerated; even as Ezekiel and Isaiah predicted, that it shall become as Eden, and the garden of the Lord.‡ And further, St. Paul, when before Agrippa, speaking of the resurrection, says, that it was the hope of the promise made of God unto our fathers; unto which the twelve tribes, instantly serving God day and night, hoped to come;—demanding also of Agrippa, “Why should it be thought a thing incredible with you, that God should raise the dead?”§

It is also shown by the prophets, that the whole nation, when restored, shall be *sanctified*; Moses declaring, that God should circumcise their heart, and the heart of their seed, to love the Lord their God with all their heart and soul;|| and Isaiah, that the people of Zion should then be *all* righteous.¶ In like manner it is foretold, in reference to possessing the gate of their enemies, and becoming kings of nations, that their children shall be princes in all the earth;

* Dan. xii. 13. † Ps. xxvii. 13. ‡ Ezek. xxxvi. 35; Is. li.

§ Acts xxvi. 6—8. || Deut. xxx. 6. ¶ Isa. lx. 21.

that they shall have dominion over all nations; that the nation and kingdom that will not serve them shall perish; that there shall be no more sorrowing nor sickness, that death shall be altogether swallowed up in victory; and that then the tabernacle of God shall be with them, and he shall dwell with them, they having David their king over them, and the Lord God at their head.*

I now would ask,—Ought not what God hath fulfilled already to be regarded as a most sure token and earnest of the fulfilment of the remainder in his own good time? O, let not the marvellous and extraordinary character of the things predicted, as yet to come to pass, hinder us from receiving them: those already accomplished are equally wonderful; and were that which remains a hundred times more difficult to accomplish, yet nothing is too hard for the Lord. But is there anything more difficult for God to effect in the resurrection of *all* who have had the faith of Abraham, than in the resurrection of Christ? *Is* it more incredible that God should renew the *earth*, than that he should regenerate the *human heart*? Is it more wonderful, that Israel should be brought

* Ps. xlv. 16. Isa. lx. 12; xxxv. 10. xxv. 7. Hos. xiii. 14. Zech. viii. 3.

back and grafted into their own *natural* olive-tree, than that God should have made a way for us Gentiles, who were once given up to vile affections and to a reprobate mind, to be grafted *contrary to nature* into the Hebrew stock? No; the same God who hath wrought the one is able to accomplish the other; and the same God is pledged and covenanted by an oath to accomplish *both*.

III. It will tend greatly to confirm our confidence in the expectation of these things, if we consider further the evidence which we possess, in the New Testament Scriptures, of those articles of the covenant which more especially concern Israel after the flesh.

That ought to be sufficient, in one word, which the Holy Ghost put into the mouth of Zacharias concerning Christ, viz: "That he was raised up as a horn of salvation for *us (Israel)* in the house of God's servant David, as he spake by the mouth of his holy prophets, which have been since the world began; that we should be *saved from our enemies, and from the hand of all that hate us*; to perform the *mercy to our fathers*, and to remember his holy covenant, the oath which he *swore to our father Abraham*; that he would grant unto *us (Israel, remember,)* that we, *being delivered out of the hand of our enemies,*

might serve him without fear, in holiness and righteousness before him, *all the days of our life.*" Nevertheless, I will, with as much brevity as the subject will admit, bring before you three particulars, viz: First, the restoration of the literal Israel; Secondly, the pardoning and sanctification of the entire nation; Thirdly, the recovery of their land.

1. In regard to the first point, viz., that there are promises intended for the literal Israel, what can be clearer than the declaration of the Apostle, "God hath *not* cast away his *people*?" For that he is here speaking of *Israel after the flesh* is manifest, inasmuch as he instances himself as of the seed of Abraham, of the tribe of Benjamin; and points to a larger election from among them, which had already obtained the justifying righteousness they sought for, whilst *the rest were blinded*. Now of this residue, who were blinded, it will not be questioned, that *they* constituted the literal Israel: what then is to become of *them*? Have they stumbled that they should fall? God forbid! but "blindness in part is happened unto Israel, *until the fulness of the Gentiles be come in.*" This of itself utters no uncertain sound, as to a restoration of Israel after the times of the Gentiles are completed; but to put the matter beyond dispute, Paul

immediately after adds, "And so ALL ISRAEL *shall be saved*; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins."*

This suggests an important remark: viz. that, although the new covenant was formally brought into operation at the death of Christ, yet, (as we plainly see,) the fulfilment of some of its articles has been suspended or deferred. In regard indeed to the *remainder*, we have seen only an incipient fulfilment: none have as yet received the promise in that fulness which is intended: we still groan, and have to contend with enemies, and are waiting for the adoption—to wit, the redemption of the body.† But here we learn the *reason* of this suspension, and the *term* of it; viz. until God has completed the number of his elect, which he is now gathering from among the Gentiles. Then *all* Israel will be saved; and then, also, the Gentiles will enjoy the consummation of *their* bliss in the everlasting kingdom and glory of our Lord Jesus Christ.‡

There is also another circumstance to be noticed here, in regard to the restoration of the literal Israel, viz. their wonderful preservation

* Rom. xi. 2, 3, 25.

† Rom. viii. 23; 2 Cor. v. 1—3.

‡ See Acts xv.

for this purpose, notwithstanding the fierceness, the subtlety, the malice, and the long continuance of the persecution they have endured. An intimation of this is given in a part of the covenant I have not yet noticed; viz. where God declares to Jacob, “And, behold, I am *with thee*, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.” *

This patriarch, whose names *Jacob* and *Israel* are constantly used by the prophets for the whole nation, is evidently treated with here with reference to all the seed. What is said of him is first *typical*; for it refers to his being an exile from his father’s house and from the promised land; and God promises to be “*with him*” during all his bondage to Laban, and throughout his temptation, and to bring him again into the land. And, secondly, like the child Isaac born to Abraham, it is intended as an *earnest and pledge* to Israel in general; that if these promises of God were fulfilled to their great ancestor in the events of his life, so should they on the larger scale be accomplished in them, whom God would *be with* to keep them in all places whither *they* should be driven, as a little sanctuary to them,

* Gen. xxviii. 15.

and bring them again into that same land, and would never leave them nor forsake them *until* he had done that which he had spoken of. The prophets are moved by the Spirit to take up the matter in this way. Hear Jeremiah: "Fear thou not, O my *servant* JACOB, saith the Lord; neither be dismayed, O *Israel*: for lo, I will save thee from afar, and thy seed from the land of their captivity; and JACOB *shall return*, and shall be in rest, and be quiet, and none shall make him afraid. *For I am WITH thee*, saith the Lord, to *save* (or *keep*) thee: though I make a full end of all nations, whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."* Almost the same words are used by him in another place. Hear Isaiah also: "But now, thus saith the Lord that created thee, O *Jacob*, and he that formed thee, O *Israel*; Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, *I will be WITH thee*; (or rather, as the original, *I am WITH thee*;) and through the rivers, they shall not *overflow* thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the

* Jer. xxx. 10, 11; xlvi. 27, 28.

Holy One of Israel, thy Saviour.”—“Fear not: I am *with* thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth;—*every one* that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.”*

2. I proceed to the second particular which I purposed to prove from the New Testament, viz. the *pardon and sanctification* of the *entire nation*, when brought back to Palestine; which is declared in the same place in Romans that assures us of the *restoration* of the literal Israel: “There shall come out of Zion the Deliverer, who shall *turn away ungodliness* from Jacob: for this is my *covenant* unto them, when I shall take away their sins.” But further than this, he declares in another verse more expressly of Israel: “That if the *first fruit* be holy, the *lump* is holy; and if the *root* be holy, so are the *branches*.” The first fruits here appear to be those saints, who, in consideration of this covenant, have been from the time of Abraham to Paul gathered out of Israel and sanctified. These are here declared to be an earnest and pledge

* Isa. xliii. 1—7. See also 2 Kings xiii. 23.

of what God will hereafter do with the *lump*, or entire nation. The root of *Israel* must, I take it, be the same as the root of *David*; and as “both he that sanctifieth, and they that are sanctified, are all of one,”* so every branch in him is holy likewise. It is by *anticipation*, however, that Israel is here spoken of as the lump, and as the branches destined to be holy. In this respect, “God *hath not beheld* iniquity in Jacob, neither hath he seen perverseness in Israel:”† it is the covenant purpose of God to bless;‡ it cannot be reversed: as touching the election they are beloved for the fathers’ sakes; “for the gifts and calling of God are without repentance,” or change of mind.§

There is nothing contrary in all this to God’s dealings with those *individuals* whom he sanctifies; the conversion of the heart being at all times an act of sovereign grace; as you, dear brethren, who are sanctified and enlightened by the Spirit, well know from your experience. All those holy ones, who have obtained a good report through faith, would have perished in unbelief, like those whose carcasses fell in the wilderness, but for the mercy and power of God. Paul instances himself as one of the election of Grace: and

* Heb. ii. 11.

† Numb. xxiii. 21.

‡ Numb. xxiii. 20.

§ Rom. xi. 28.

a remarkable instance indeed he was; who, up to the moment of his conversion, was a blasphemer, a persecutor, and injurious. But he obtained mercy, (he tells us,) for this express cause, "That in him first Jesus Christ might show forth all long-suffering, for a *pattern* (or *type*, as it is in the original,) to them which should *hereafter* believe in Christ to life everlasting."*

3. I may be the more brief in regard to the third point, viz. the future possession of the *land*, because it is so necessarily involved in the promise of a national restoration of the *people*. For, unless they are to be restored to their own inheritance, they are *now*, nationally, as much a people as they can be. And by the same rule, to restore the *land* would be useless, unless the *people* were to be restored likewise; for, to whom is it to be restored, if not to Israel? But there is a declaration made by our Lord Jesus, in regard to the *land*, of a character precisely similar with that which Paul was moved to write in regard to the literal *Israel*. For does the latter assert, that blindness in part hath happened to Israel *until the fulness of the Gentiles be come in?* so our Lord expressly declares, "That they shall be led away captive into all nations; and that *Jerusalem*—the metropolis of the *land*—shall be trodden down of the Gentiles, *until the times of the*

* 1 Tim. i. 16.

Gentiles be fulfilled."* As surely therefore as, in the one case, Israel is to be restored, when the election is completed from among the Gentiles, so surely, when the remainder of those Gentiles shall have filled up the measure of their iniquity, and their times of *domination* over captive Israel shall be completed, the Lord shall inherit Judah, his portion, in the holy land, and choose Jerusalem again.† Yea, he gave an *earnest* in regard to those, who in the meanwhile *sleep* in him, by raising from the dead, after he had himself burst the grave, many bodies of the saints which slept, who went as a blessed first fruits of this covenant into Jerusalem, the holy city, and appeared unto many.‡

IV. Now lest any should, notwithstanding what has been said, consider that the promise of the land has been sufficiently fulfilled, by the occupation of it by Israel before and after the Babylonish captivity, bear with me whilst I finally set before you a summary of the reasons, why such a fulfilment is

* Luke xxi. 24.

† Zech. ii. 12.

‡ Matt. xxvii. 53. This is probably among the events to which Daniel alludes, when he predicts, that between the period of Messiah's being cut off, and the ceasing of the daily sacrifice, he should confirm the *covenant* with many. For surely the resurrection of many of the saints which slept, was as much calculated to encourage and strengthen those, who had yet to fight the good fight of faith, as the outpouring of the Spirit. (Dan. ix. 26, 27.)

not consistent with the covenant under consideration.

1. First, and principally, the covenant of Abraham was not formally in force *until after the death of Christ*, and it is unreasonable to allege, that an occupation of Palestine under *another* covenant, is the same thing as the occupation of the land under *that particular covenant*, in which such occupation is promised. And here I beg you to observe the striking fact, that Israel's seed was not led up to the possession of Canaan until *after* the Mosaical compact was introduced, which *suspended* the covenant with Abraham; and that as soon as the time arrived for the *removing* of the Mosaical dispensation out of the way, Israel was *ejected* from the land, scattered to the winds, and have now continued for nearly eighteen long centuries *outcasts* from their inheritance !

2. Secondly, as to the *particulars* of the covenant: if *some* of Israel's seed have inherited, there has, nevertheless, been no inheriting at all by *Christ*, the great Seed, to whom the land was especially promised in the first instance, and therefore called by the prophets, "Immanuel's land," and "the Lord's land."* The mere circumstance that Christ was born and dwelt in the land is no proof

* Is. viii. 8 ; Hos. ix. 3.

that he had any inheritance therein: the *fathers* dwelt there, and confessed that they were only strangers and pilgrims in the land. And that Jesus considered that he had not so much as to set his foot on, is clear from his own words,—“Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.”* Yea, even David, who for a while bore rule in the land, knew well that it was not under those circumstances of glory, and dominion, and stability implied in the covenant; and he consequently declares himself to be a stranger and a sojourner therein, as all his fathers were.

3. In regard to the seed *in general*, who are to inherit it, they are to be *all holy*: is it sufficient to say, that this has been fulfilled in the seed who inherited from Joshua to Christ; who in “the lump” were merely carnal men, complained of repeatedly as *uncircumcised* in heart and ears, and *always* resisting the Holy Ghost? †

4. Next, they were to possess the gate of their enemies; and were to be princes over other lands. But they complain that “other lords have had dominion *over them* ;” and they have been repeatedly oppressed and trodden down. Seven periods of servitude are reckoned in the short

* Matt. ix. 20.

† Acts vii. 51.

space from Joshua to Saul; and under their kings they were frequently tributary to neighbouring states.

5. Nor have they ever enjoyed the land to the *extent* covenanted; no, not even in the palmy days of Solomon. The countries between the Jordan and the Euphrates were not *possessed* by Israelites, they were only tributary; and other nations were similarly circumstanced; the Sidonians and Tyrians were allies, not subjects; and Rezon was an adversary to Solomon in Damascus all his life.*

6. Lastly, the land was covenanted as an *everlasting* possession. But Isaiah complains to the Lord, "The people of thy holiness have possessed it but a little while;"† and, truly, during that little while, their enjoyment of it was repeatedly interrupted by others obtaining possession and mastery over them; and twice by their being altogether cast out: whereas the prophet Amos distinctly speaks of a time in which the Lord will plant them upon their land, "and they shall *no more* be pulled up out of their land, which I have given them, saith the Lord thy God."‡ It would be equally inconsistent also to call this an *everlasting covenant*, (as God did to Abraham,) if certain of the promises therein were to be only fulfilled for a time. But

* Josh. xvi. 10; xvii. 13; 1 Kings iv. 21, 24; ix. 20, 21; xi. 25.

† Is. xiii. 18.

‡ Amos. xi. 15.

“He hath remembered his covenant for ever, the word which he commanded to a thousand generations, which covenant he made with Abraham, and his *oath* unto Isaac, and confirmed the same unto *Jacob* for a law, to Israel for an *everlasting* covenant, saying,—Unto thee will I give the land of Canaan, the lot of your inheritance.”*

Such, brethren, are the instances in which the alleged fulfilment comes short of the promises. Do not think, however, from what I have advanced, on this head, that I lay any undue emphasis upon the mere *land* of Palestine, or attach undue importance to its possession. I consider the land nothing in itself: any other spot in the universe might equally serve as a platform for the purpose of exhibiting God’s glory, whether in the heavens above, or in the earth beneath. The land of *Palestine* becomes important only because it is the land of *promise*: this it is which invests it with its peculiar interest. God is by his covenant and oath as much pledged to restore and regenerate that *land*, as he is to restore and regenerate his *people*. If these articles may be disannulled, we have no assurance of the accomplishment of *any* article not yet fulfilled: our *own final redemption*, to be consummated in a glorious resurrection, depends on no surer promise: and

* Ps. cv. 8—11.

if those for which I contend are not to be fulfilled, then have we *nothing certain* in God's word. Oh ! it is derogatory to God to conclude that what he covenants with an oath, and ratifies with the blood of his Son, is to be taken at less than his word ; it is to mistake the shadow for the substance—a meagre, inadequate, defective, temporary fulfilment, which was but an earnest and token, for *the plentitude of the everlasting covenant !*

No, brethren, we shall see greater things than these : we shall see Israel brought back and glorified in the manner I have stated. Then also will *another* article of the covenant be fulfilled with a largeness and a glory never yet witnessed ; I mean, Israel's becoming a blessing unto all nations. They have already done something as witnesses for God against idolatry and infidelity, and as conservators of the Scriptures, yea, even in their unbelief ; but when they shall be restored, they shall exhibit a picture, never yet beheld, of an entire nation, *every individual of which will be personally holy*. And this their conversion and their unity, and their subordination, together with the striking manifestation of the glory of God in fulfilling these things unto them, is declared both by prophets and apostles to be the great appointed means of

bringing in the entire of the Gentiles; so that they shall prove as life from the dead to a lost and perishing world. Then they among the heathen *will* say, "The Lord hath done great things for them."* God will "make them a name and a praise among all people of the earth;"† "the nations shall see, and be confounded at all their might, they shall be afraid of the Lord our God, and fear because of *thee*."‡ Yea, Israel shall then also become a great *missionary* nation: "God will speak the word, and great shall be the company of them that publish it;"—"they shall declare his glory among the Gentiles; and all the ends of the earth shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before Him."§

I ventured to say, brethren, that *we* shall see these great things; which certainly all shall, in their *consummation*, who have in them the great evidence of their being effectually made partakers of the new covenant, viz. the law of God so written in their hearts, that they inwardly love and delight in it. If only you have this, and are aiming to walk in the steps of the faith of your father Abraham, you shall be accounted the

* Ps. cxxvi. 2. † Zeph. iii. 20. ‡ Micah vii. 17.

§ Ps. lxviii. 11; Is. lxvi. 19; Ps. xxii. 27.

children of Abraham, and stand in your lot, whatever it may be, in the end of the days.* You shall “see the good of the Lord’s chosen, and rejoice in the gladness of his nation, and glory with his inheritance.”† The Church shall then, like the queen of Sheba, witness a greater than Solomon’s wisdom; and when she hath seen the glorious *house* that he hath “built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel,” then, like Sheba’s queen again, there shall be no more spirit in her; and she shall say, “Howbeit, I *believed not the words*, until I came, and mine eyes had *seen* it; and, behold, the HALF *was not told me!*”‡

* Rom. iv. 12; vii. 25; viii. 1.

† Ps. cvi.

‡ 1 Kings x. 7; and compare Heb. iii. 6, Rev. ii. 17, Heb. i. 6, Matt. xix. 28, Rev. xx. 4, Is. lii. 1, and Phil. iii. 21.

LECTURE IV.

THE COVENANT WITH DAVID.

BY THE REV. C. J. GOODHART, A.M.,
MINISTER OF ST. MARY'S EPISCOPAL CHAPEL, READING.

2 SAMUEL VII. 17.

“According to all these words, and according to all this vision, so did Nathan speak unto David.”

“THE Word of God,” my dear brethren; “is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” This is a powerful description of the way in which the Word of God deals with the individual sinner when it has reached him by the teaching of the Holy Ghost. It places him apart, it singles him out from the whole world, and he stands conscious that God is saying unto him, “Thou art the man.” And he feels under the

power of that Word, as if there were not another creature besides himself on whom the eye of God is fixed. Have you ever experienced—let me ask before I pass on—have you ever experienced this personal dealing of God the Spirit with your heart? Have you ever felt singled out thus to stand alone? Have you ever been so set apart from the whole world, that you seemed alone, and the eye of God upon you? But, my dear brethren, the Word of God does not leave the sinner here. When by this individual application of the power of God's Spirit to the soul—it has brought him to Christ, it soon leads him on to feel and to understand that he is the member of a family. It makes him sensible that he is connected more or less with all around him, with Jew and Gentile, with the Church, and the world. That he is, in short, now a member of the Church of Jesus, united with the whole family of God—linked with and interested in all the purposes of God, and deeply concerned both in all that relates to those purposes, and in all those who are involved with himself in their blessed issue. But, again, in the first instance, it is probable that some particular portion of truth has produced a remarkable effect upon his soul; it often happens that some passage of God's word stands out in the conviction of the sinner's conscience, and makes

more than an ordinary impression upon him, and when that is the case, he is more peculiarly drawn to the consideration of the truth contained in it. He is taken up with it, and is so interested in it, that for a season no other portion appears to his mind of equal value and importance.

But will he stop here? No. If rightly instructed in the Word of God, he will leave the first principles of the Gospel of Christ and go on unto perfection. He will not stop at any particular truth as if it were the whole truth, but he will go on to take in and receive, by the teaching of the blessed Spirit, all the fulness of God's revelation in its rich and large generality; and he will look at all its details, because he knows that *all Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. And, therefore, instead of being the reader of a few chapters in the Bible, instead of confining his attention to a portion only of the Word of God, while all the rest is laid aside, he takes up the whole volume, he searches and prays over it from one end to the other; he seeks the application of God's Spirit on every portion of it, and searches for the lessons to be learned out of every part of it.

Now, in respect to both these points which

we have thus touched on, we consider that the Christian Church, of late, has taken a standing very far below that which it ought to have. For instance, with respect to the first point, we believe that the spiritual welfare and salvation of the individual soul has been, not too earnestly, for that would be impossible, but too *exclusively* the object of the Christian. We believe that the children of God have said, I have my own soul to attend to, this is the great end I have in view, and so long as that is done, I am satisfied; forgetting, altogether, that they are members of a family, and failing, therefore, in a great measure, to *identify* themselves with all the Church of the redeemed, even with the whole of the body of the Lord Jesus. While, as regards the other point we have noticed, Christians have also come short, for they have laid hold of particular truths, and singled out particular doctrines,—fundamental they may have been, but still a portion only of God's truth,—and have thus left out of sight all that length and breadth of truth which is open to us in God's Word. They have just taken up a portion here and a portion there, which they have considered might be profitable for their own instruction, forgetting that it is their bounden duty to study and embrace the whole. But, my dear brethren, we thank God

that there is a great improvement going on in these points;—the Church is awakening to her privileges. And the result is, That the ancient people of God, in all their interest, in all the promises that belong to them, in all the part which they hold in the Word of God, *that prominent part which they have there*, are becoming now an object of deep and affectionate concern to the Church of Christ. Christians are learning now that they do not stand alone, and that they must not and cannot act on the principle of separate and individual interest, but that they are connected with the glory of the Lord Jesus Christ in all its coming fulness, and must therefore feel interested in the people who are so essentially concerned in that glory.

As regards, too, the other point, the eyes of the Christian Church are opened. We find many more Christians who no longer read the prophecies under the impression that they are not to be understood, except through the intervention of a spiritualizing alchemy, and that without this, these Scriptures cannot afford any nourishment to the child of God; but we see them recurring to the Old Testament in all its plainness, marking its historical facts and statements, looking at its clear types, observing its faithful and precious promises and prophecies, and taking it up in its plain, simple,

and historical meaning, and grammatical sense, and not wresting it and turning it this way or that, just to serve a spiritual turn, or to afford a little comfort to the individual believer. Not that he now loses the comfort from such portions of God's word, but he enjoys it with infinitely greater propriety and preciousness, when he takes the literal as well as the spiritual sense, and when he acknowledges and recognises the plain and grammatical sense of the record. And, my dear brethren, the subject that we have before us to-night is an instance of this. Many persons—all of you, I suppose—are conversant with the history of David, and all of you who have read that history, have felt that it is full of the deepest interest, and of the richest instruction to the child of God, *apart from every other consideration*. But was it meant to be read *apart from every other consideration*? Is the history of David nothing more than the history of a child of God in all the variety of experience? And are we to read his history, and gather from it what we can, as we read the history of any other man? Nay, my dear brethren, David is a link in a mighty chain that we are called distinctly to recognise. It hangs down from Adam, through Seth, Noah, Shem, Abraham, Isaac, and Jacob, and is then continued in the tribe of Judah.

And see what hangs upon this chain; nothing less than all the glory of the coming dispensation, the triumph of the Lord Jesus Christ, and the regeneration of the world we stand upon; all this is connected with David, as a link in the chain of God's wonderful arrangement. Besides, therefore, contemplating his character as that of an isolated individual, who has passed over a stage to leave some important lessons for imitation and warning, we see him, indissolubly connected with the glory of God, the happiness of man, and the deliverance of creation, because the coming glory of the Son of David hangs upon the fact that Jesus, as holding the throne of David for ever, cannot fulfil his high office, or be brought to his kingdom, except through the son of Jesse, and as the fruit of his body.

May God the Holy Spirit be abundantly shed upon us this night, while I endeavour, through his grace, to lead you to a consideration of the subject which has been proposed for our meditation. My desire is, to place before you a simple exposition of Scripture—to gather out those passages which bear upon the several parts of our subject, and thus bring before you the testimony of the Word of God, with respect to his covenant with David.

I. Look at the statement respecting God's covenant with David in the chapter from which

my text is taken. David having the intention to build the Lord a house, Nathan said, Do all that is in thine heart; but that night the word of the Lord came to Nathan, and He sent him with a message to David,—“Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheephcote, from following the sheep, to be ruler over my people, over Israel; and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, that thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will

chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David." The same covenant occurs in 1 Chron. xvii. 7—15, in nearly the same words.

Now, the question is simply this. Has this covenant to David been fulfilled in Solomon, or does it yet remain to be fulfilled? In reply to this question we may observe, first, that the promise being made to David's son, does not necessarily imply, that it was made to Solomon, because, the Jews called any descendant a son. Our Lord is called the seed of Abraham, as Paul teaches us. He is specified individually as such, though he did not come till many generations after Abraham. So our Lord was called David's son continually by the Jews themselves; and the Messiah is expected by them simply as David's son. In the passage in Chronicles, greater latitude of expression is employed: "And it shall come to pass, that I will raise up thy seed after thee, which shall be *of thy sons*."*

* 1 Chron. xvii. 11.

David himself did not understand the promise to apply merely to Solomon. For we find in the passage which follows this, David was very much struck with the condescension of the Lord, saying, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?"* There is very little doubt that the latter part is not correctly translated. In Samuel, the passage may be translated, "And this is the form (or law) of the man (or Adam) [who is] the Lord God." And in Chronicles, "And thou hast regarded me according to or after the form of the man, the highest (who is), the Lord God." Or if we consider it better to take the words Lord God in the vocative, as they occur more than once in the context, it would be "This is the law of the Adam, O Lord God." David, even in the latter translation, *expressly referring* by the Holy Ghost to God having promised in this covenant that Redeemer who should stand as the woman's seed for the recovery of a ruined world.

But, not to press this interpretation of the passage it, is very clear, that David is looking a

* 2 Sam. vii. 18, 19.

long way beyond Solomon, for he is constantly speaking of his throne being established for ever, &c. So that he certainly did not understand the blessing of his son to be confined merely to Solomon; he looked upon it as extending infinitely beyond him. Look, then, at one or two more passages. In Ps. lxxxix. 2, 3, we have these words: "Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations." Then, again, verses 19—37, we have as follows: "I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also will I make him my first-born, higher than the kings of the earth.

My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

Now here is almost a repetition of the words of the covenant, but the promises are not to Solomon, but to a person of the name of David, who, it is evident, must be a son of the first David. And, is not this the David of the prophets, the Messiah, whom God will set over his people?

In 2 Samuel xxiii. 5, we find David once more speaking of this covenant as ordered in all things and sure, and he calls it the *everlasting* covenant, which was all his salvation and all his desire. In Ps. cxxxii. 11, we find the covenant brought

forward again: "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." There can be no question with us, after the comment of the Holy Ghost on this passage, that the Messiah, and not Solomon, is the person here referred to, of whom it was said to David, "I will set him *on thy throne*;" while in the verses which follow (17, 18), he says, "There, *i. e.* in Zion, will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish." He evidently implies the budding or germinating of the horn of David—after, that is to say, it had been drooping and almost withered; and specifies the Lord's anointed (*Heb.* Messiah) as the person in whom the glory should be revived, and perpetuated, and on whom the crown should flourish. Psalm lxxii., gives us a very extended comment on the glory of the kingdom of the Son of David. The language of the Psalmist is completely beyond anything that will apply to the literal Solomon, and evidently refers to the Messiah.

Let me now make a few remarks upon these passages, as a whole. First, it seems clear that they cannot be confined to Solomon; and, secondly, that they must be accomplished *fully* in the

Messiah. So far there is little or no difference of opinion. But here the question arises, "Will the fulfilment of all this in the Messiah be literal or figurative?" We therefore, remark, thirdly, that the *house* of *David* is essentially involved in the keeping of this covenant on the part of God; for, if this covenant be fulfilled in any way, irrespective of the house of David, it is not properly fulfilled. It is a covenant broken. No spiritual child will answer to the plain words here uttered. He must be the literal son of David—of the house of David. Fourthly, we gather, also, from these passages, that he is to occupy the throne of David. This enters into the very essence of the covenant. Nay, it is in preparation for this that he must be of the family of David. I pray you to mark this. The covenant is not that David shall never want a son; this would have been fulfilled the moment the Messiah was born of his seed. But the covenant is, that David shall never want a son *to sit on his throne*; i. e., in the language of Scripture, "Of the fruit of thy body will I set upon thy throne." If now, *thy body*, means thy body literally, and the Messiah must be of the house and lineage of David, then *thy throne* must mean thy throne literally, and the Messiah must succeed to David in his kingdom on Mount Zion and at Jerusalem. Nay, the former was

only necessary for the attaining of the latter. *To suffer in our flesh* he might have been of any other family; but to fulfil the covenant with David, he must sit upon David's throne, and to sit upon David's throne, he must be of David's house and lineage. You may if you will spiritualize the throne of David, but in that case you must spiritualize his body also; if the latter is literal, then the former *must* be literal also. Fifthly, again, this holding of David's throne by David's son is proved to be literal by its being identified in the covenant with the permanent glory of the Jewish people. I refer you to 2 Sam. vii. 10, 11: "There I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime. Also the Lord telleth thee that he will make thee an house." Now, this is evidently not yet fulfilled. God has never put his people Israel where they are afflicted no more. They are at this very time in a state of persecution; they are now outcast, they are under the displeasure of God, they are moving from one place to another; but here we are led to look forward to the peaceful kingdom of the literal Son of David over the literal people of Judah and of Israel.

Thus far we have confined ourselves chiefly to

words spoken by David or Solomon. We now proceed to trace this covenant to its accomplishment.

II. I observe, that though Solomon did not fulfil the covenant which God had given to his father, yet both were striking types and earnest of the great fulfilment that was to be accomplished in the Messiah. Saul was appointed king, answering to the kings of this world, to whom God has intrusted the dominion, but, like Saul, the kings of this world will reject the Lord and cast him off, and this dispensation will be wound up, as we believe, in their entire and complete opposition to the Lord and his Christ. We believe "That the kings of the earth will set themselves, and the rulers take counsel together, against the Lord and against his anointed; saying, Let us break their bands asunder, and cast away their cords from us." Saul having rejected the Lord, David was privately anointed king by Samuel, and afterwards publicly installed into the kingdom; just so our Lord Jesus Christ, of whom David is in this respect the type, has appeared as the man of sorrows and acquainted with grief: there was the hiding of his power; and he has been gathering his Church together one by one ever since, waiting till he shall be manifested as the king in the day of his glory. David, again, as the type,

accomplished the subduing of his enemies, and was a man of war, (which God told him was the reason why he should not build the temple), so, our Lord at his second coming, will, as the great Antitype, take vengeance on them that know not God, and that obey not the Gospel of his Son; when their blood shall be sprinkled on his garments, and he will stain all his raiment. But God would not allow that the fulness of the type should be comprised in David; and therefore Solomon here comes in to complete it, by typifying the love and glory which should result from the previous victory of Jesus. And in his millennial glory, when he is exalted on the throne of righteousness and peace, our Lord is the antitype of Solomon, the man of peace, who succeeds to the victories of David, and rules over his kingdom in peace and righteousness. Thus, in Saul, and David, and Solomon, we have a complete type and earnest of the position that our Lord will hold at his second coming, when the kings of the earth being subdued and cast out from their dominion, Christ having overcome all his enemies, shall rule in peace and righteousness for ever.

Again, we may look at David and Solomon in another light, as remarkable earnest and types of that which is to come. David prepared the materials for the building of the temple, but Solomon

erected that edifice; our Lord is at this time, and has been throughout this dispensation, in his Davidical character, collecting the materials of his spiritual temple, and hewing one stone after another through his Word and ministers, for the building of that house, which shall be made up of living stones built upon himself, the one great foundation. When he comes the second time he will present that Church to himself, in all its perfect beauty—every stone having been hewn and fashioned by the Spirit, and the whole prepared for an everlasting habitation and temple of God, that he may be eternally glorified. Again, we remark, that the reign of Solomon was one of extraordinary glory. In this respect, it is peculiarly the earnest and type of our Lord's coming kingdom. In 1 Kings x. 14, you find a description of all the wealth and glory of Solomon; the world seemed laid under contributions to that king; he had his gold, his silver, his ivory, his apes and peacocks; all that could add to his glory was poured into his treasures, so that the wealth of the world seemed laid at his feet. What was this, but the type and earnest of the time when all creation shall be again redeemed, and all that God has made shall be brought back to the rightful dominion, and become subservient to the glory of our exalted king. Yea, the Spirit speaks in this way con-

tinually. See what you find in Isaiah lx. about the gold, and silver, and camels, and all those things that are to be brought in that day, as an offering unto the king. St. Paul tells us, that all creation groans and travails in pain together until now, but that it shall be brought from the bondage of corruption into the glorious liberty of the children of God. And we believe that the day is coming when there shall be holiness unto the Lord on the bells of the horses, yea, every pot in Jerusalem shall be holiness unto the Lord of hosts, and there shall be no more the Canaanite in the house of the Lord of hosts.* There will be the fullest accomplishment of that of which Solomon's kingdom was the peculiar type. Solomon, indeed, reigned over the Jewish people in peace, and the glory of the world was given unto him, that he might have the hearts of a willing and obedient people, and the glory externally of a splendid kingdom; but to our Lord there shall be the new heavens and new earth wherein dwelleth righteousness, for the subjects of his kingdom shall be a holy people, corresponding in their inward purity and peace to the beautiful creation around them. Nor, my dear brethren, should we omit to remark, with respect to the fact of the queen of Sheba coming to

* Zech. xiv. 20, 21.

Solomon, that there is another type and earnest given to us herein. She came to hear the wisdom of Solomon from the uttermost parts of the earth. So will the Gentiles also be gathered into the kingdom of Jesus. So will he reign to the uttermost parts of the earth. So shall the kingdoms of this world become the kingdoms of our Lord and of his Christ.

But I must now lead you to the other parts of our subject.

III. We come to the first apparent interruption to the fulfilment of this great covenant, and we find in Solomon a parallel to Adam. The latter exhibited a partial *type* of the second Adam; and so Solomon was a type, but a partial type of the king which was to come. He, like his first forefather, was a poor helpless creature, and the consequence was, that before he died he went back from the Lord. God had told both David and Solomon what he would do if the latter should forsake him. Solomon did forsake the Lord in his latter days, and God declared his sin should be visited, and as the sin was not merely personal, but specially respected his standing as the Lord's anointed, so, the punishment was to be marked by God's interference with the fulfilment of the covenant. This, however, for David's sake, did not happen in the days of Solomon, but in the

days of Rehoboam. The ten tribes were then separated from the two tribes, and thus there became two distinct kingdoms, the house of David only reigning over Judah and Benjamin. This was the first apparent interruption to the accomplishment of the covenant with David, because David's throne, which was promised to his son, was to be over the twelve tribes, and not only over two; the moment, therefore, the ten tribes were broken off, it became impossible that the covenant to David should be fulfilled, inasmuch as no succeeding king could, according to the covenant, be said to occupy David's throne who had not for his kingdom, as David had, all the tribes of Israel and Judah. At the same time God left an *earnest* of the fulfilment of the covenant by a succession of kings of the line of David reigning in Jerusalem, till the first captivity. But the iniquity of Israel increased, and having been led away captive, Judah also was led into captivity, and the family of David ceased to reign. Now there appeared to be a total interruption to the accomplishment of the promises and covenant of God. But two things still showed it was not forgotten. The first was, that the genealogies were still continued. This is an extraordinary fact. They are not retained at the present day, no Jew can now trace his genealogy. What, then, led at that time to their

preservation but this—that the Messiah was to be of the seed of David, and it was the will of God there should be such proof of this, as that none could resist it. The second evidence that the covenant of God was not forgotten is, that from time to time the harp of prophecy re-echoed what seemed to be the dying notes of that everlasting covenant. The announcements of the prophets dwell upon it, still testifying that not one jot or tittle of the covenant had gone by, though all seemed so dark, and desolate, and hopeless, and while yet there was no king upon David's throne, and the ten tribes were gone, and the two tribes in their condition of captivity. For instance, in Isaiah ix. 6, 7, we find the following passage: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this." Now what is this but a restatement of the covenant with David under circumstances of the greatest discouragement, with

an express declaration, that notwithstanding, the zeal of the Lord of hosts shall yet perform it? Again, in Jer. xxiii. 5, 6, we read: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness." Here, again, the very same things are spoken of, and just as distinctly, with this striking peculiarity, that all the twelve tribes are again mentioned as incorporated into one kingdom, so that we have here Christ on the throne of David as it existed primarily; that is, the fulfilment of the original covenant is still insisted on. He shall take the throne of David, therefore Israel as well as Judah must be the subjects of his kingdom. In Jer. xxx. 4. 8, 9, Judah and Israel, that is, all the twelve tribes, are again spoken of as being under David their king. In Ezekiel xxxvii. there is a prophecy of the restoration of the ten tribes as well as of the two, and of their becoming one stick in the Lord's hand. And then, verse 24, after speaking of the ten tribes being recovered, which makes the kingdom of David complete, we read, "And David my servant shall be king over them; and they all

shall have one shepherd: . . . and my servant David shall be their prince for ever." I might quote several other prophecies to the same effect, but time would fail me. Let me commend to your earnest and prayerful consideration the following passages: Jer. xxxiii., the whole of it; xxx. 1—9; Hosea iii.; Zech. xii. 6, to the end; xiii. 1; Amos ix. 11, to the end.* The fact is, that throughout the Old Testament all is consistent as regards this covenant with David to the very end. There was no exaggeration in its original announcement, but we find throughout the prophets (notwithstanding all appearances to the contrary during the dispersion and captivity) the tone of prophecy still sounding in the same unvarying strain, and the Spirit of God uniformly testifying, that the kingdom of David shall yet be under the son of David, and that, as his father had it, so shall

* The last passage has been subjected to the grossest perversion by modern interpreters, who have actually made out that the Apostle James explains the building again of the tabernacle of David, as referring to the calling of the Gentiles; whereas he states, agreeably to the sense of the prophet, that the entire conversion of the Gentile world will be the result of the Lord's again receiving and blessing the Jews. His object in quoting the prophecy was evidently not in the least to point out its fulfilment at the time he was speaking, but simply to show that the conversion of the Gentiles was the purpose of God.

his Son, even the Messiah, possess it in all the literal fulness pronounced in the original covenant.

We are now arrived, my dear brethren, at the end of the Old Testament witness to this great truth; and it remains for me, therefore, now as briefly as I may be able, to lead you

IV. To the testimony of the New Testament on this important subject, and the interesting question naturally arises here, Does Christianity at once throw a cloud over all this? Does the New Testament tell us, that it might be very well for the Jew to expect this, but that now all that is done with, and that as for any covenant with David, we have nothing more to do with it; we are now to begin to spiritualize, and as for any thing literal, it is to be discarded? Does it, in short, *crush* the hope of the literal fulfilment of the covenant with David, which must, to a Jew, at all events, *appear* to pervade his Scriptures; and, instead of dying away, to become more substantial as the volume draws to its close? Oh no! It enlarges, and'enforces, and confirms, the very covenant we have been considering; and oh! what an unworthy stigma have Christians cast upon the New Testament, when they have gone to the Jew and said, All this is spiritual. The New Testament has no communion whatever with any such statements. It is just as uncom-

promising as the Old in its positive declaration, that the Son of David shall for ever possess the throne of David. Let us look at its statements. First, observe, it tells us the accomplishment of the fact of the Messiah being the Son of David with the greatest possible particularity. It gives us no less than two genealogies, for the very purpose of proving that this is the case; and at the same time it informs us, in what may be called an incidental manner, that it was because this was the case that Joseph went up to Bethlehem to be taxed, namely, because he was of the house and lineage of David, and thus was fulfilled the prophecy that our Lord should be born in Bethlehem Ephratah.

But further than this, it tells us plainly that the object of his being so born was not merely to fulfil the prophecy that he should be the Son of David; and yet this is all that many persons suppose to be meant. But what saith the Scripture on this head? An angel is sent to Mary before the birth of our Lord Jesus Christ; and what is his announcement at that moment to the Virgin mother? Why, he takes up literally the testimony of the whole of the Old Testament, and says, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign

over the house of Jacob for ever : and of his kingdom there shall be no end."*

Now this is a *New Testament* announcement. It is not an Old Testament prophecy, which may be thought typical, and mystical, and figurative, but it is a *New Testament* prophecy, which an angel was sent on purpose to deliver ; and its object was to show, that his being the Son of David was the stepping-stone to his taking the throne of David ; that he was of the seed of David as a provision, for the very end that he might be the rightful successor of David, and have a lawful and unquestionable claim to David's kingdom. This is evidently the meaning of this verse, and this idea is no where lost. Look the New Testament carefully through, and you will find how the case stands.

Zacharias in his hymn says, "He hath raised up an horn of salvation in the house of his servant David ; as he spake by the mouth of his holy prophets, which have been since the world began : that we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies

* Luke i. 32, 33.

might serve him without fear." He connects Christ being of the house of David with that deliverance by which he redeems them from all fear, and with the most perfect justness of expectation anticipates from this circumstance not the *spiritual* only, but also the *temporal* salvation of Israel. Then, again, how during our Lord's ministry was he addressed by those who came to him for relief and healing? "O Lord, thou Son of David, have mercy on us." This was continually on their lips. When he was welcomed on his entrance into Jerusalem as a king, what was the acclamation with which they greeted him? "Hosanna to the Son of David!" And just before his ascension we find that the apostles looked to him to restore the kingdom to Israel, because they saw in Him the Son of David.

But here it may perhaps be said, that they were still at this time in a carnal condition, ignorant and dark, and not knowing what they were saying: that they had not yet attained to spiritual views, because the Holy Ghost was not yet given. Let us turn then to the Acts of the Apostles, and hear Peter speaking with power after that, by the outpouring of the Holy Ghost, he was guided into *all* truth. I quote the whole passage. "Men and brethren, let me freely speak unto you of the

patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.”* Here, then, by the mouth of Peter, on the very first manifestation of his miraculous gifts—on the very day of Pentecost, the day of all others when, according to modern views, we might have expected that the spiritualizing system of interpretation would have been not merely sanctioned but established—the Holy Ghost sets his solemn seal to these remarkable points:—

Firstly, That God always intended that Christ should be *literally* of the fruit of David’s loins according to the flesh.

Secondly, That God always intended that this same Christ should literally sit upon *his* (that is, *David’s*) throne; for the word “his” in the text does not refer to Christ.

Thirdly, That as Christ was to die, this could

* Acts ii. 29—32.

only be accomplished by his resurrection, and that David accordingly as a prophet foretold this, as preparatory and instrumental to the other.

To make any further remark on this passage seems superfluous; if persons will spiritualize one part, let them spiritualize the other; if they *must* take one part literally, let them be consistent, and take the whole in the same manner.

It would be endless to go through all the passages which establish this point; but if you will take your Concordance, and look under the head of "David," you will find how often he is named in Scripture in connexion with the glory of Messiah as his seed. I will only refer to one more, because the connexion is exceedingly beautiful: "Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel: Wherein I suffer trouble, as an evil-doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying; For if we be dead with him, we shall also live with him." * Now what are we to suppose was in the apostle's mind here? Why, all that we have been considering. Now the apostle inserts here somewhat singularly the words

* 2 Tim. ii. 8, and following verses.

“of the seed of David.” What is their force in this connexion? That he was thus the rightful heir to the throne of his father David. And what was necessary that he might take this throne? That he should be raised from the dead, and thus be ready to reign over the house of Jacob for ever. And what is connected with that? That as the Father hath appointed unto him a kingdom, so his people should be sharers in it; and therefore the apostle writes, “If we suffer, we shall also reign with him,” evidently referring to the throne of David, on which he shall reign at his appearing. And, my dear brethren, as if the same note should be prolonged to the very end, in what character does our Lord address one of the Churches in the book of Revelation: “He that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.” And in the very last chapter of the same book, he sets his seal to the importance of the same fact, saying, “I am the root and the offspring of David, and the bright and morning star.” And now, my dear brethren, having glanced at the New Testament evidence on this head, let me ask you, how stands the covenant? Is it gone? Is it frittered away? Is it all become spiritual? Is David lost sight of, and the throne of David, and the house of David, in any literal meaning, scattered to the winds? No; the

covenant stands in all its unchangeableness to the last chapter of the book of God; and we find Christ still glorying in that title which shall belong to him for ever, "I am the root and the offspring of David, and the bright and morning star."

But I must hasten to close the subject, by briefly noticing the fulfilment of all this. Observe, then,—

1. He will be revealed from heaven personally. Christ, though really and truly a king, has never been visibly manifested as such up to the present time. We do not yet see all things put under him; he is not the king manifest yet in his glory. But he will be so. He will come personally, and must come personally, to verify the covenant, as David's son, or he will not, he cannot, sit upon the throne of David as the seed of David. And, accordingly, in Zech. xiv. we have the prophecy of Christ's distinct revelation in person, his feet standing upon the Mount of Olives, and just as he was seen to go up into heaven, so in like manner he shall come again. The prophet Zechariah and the angel from heaven both give us the very same information; the one, declaring that "his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east;" and the other declaring, "This same Jesus

shall so come in like manner as ye have seen him go into heaven."

2. He will reign on the throne of David. Mark how this will be accomplished in two particulars. It will be true *locally*, that our Lord will reign upon the throne of David. What does it say? Jer. iii. 17, "And at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." And again, Is. xxiv. 23: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign upon Mount Zion, and in Jerusalem, and before his ancients gloriously." And again, Micah iv. 7, 8, which is a very striking passage, "And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Therefore Mount Zion is to be the place where the Lord Jesus shall reign, and Jerusalem is to be the throne of the Lord. It will also be David's throne, as regards the *subjects* of his kingdom. I have shown you that all the twelve tribes will be under him; so he will

have the kingdom of David in its fullest extent: not merely the two tribes, but all the twelve.

3. As Solomon built the temple, so shall the temple be built again, as it is written in the last chapters of the prophet Ezekiel. Again, as all the world brought its contributions to Solomon, so shall all the glory of the earth be brought to our Lord. The fulness of creation shall be his in the new heavens and the new earth.

And lastly, as all the Gentiles came to Solomon, so all kingdoms shall serve him; all kings shall fall down before him. "He shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession." Thus shall he, as the Son of David, occupy literally the throne of David in Jerusalem. He shall reign in Mount Zion for ever, and of his kingdom there shall be no end.

I have been obliged to pass hastily over several parts of the subject, because time forbade me to enlarge; and I will now, therefore, only make one or two very brief remarks, by way of applying the whole. I would say, then, this is the key which unlocks every part of the subject, viz., If Jesus *must be* the *literal* Son of David, then all in this connexion must be literal too: we can admit no arbitrary distinction. And it is vain to argue with the Jew upon any other principles: nay, it is most culpably casting a stumbling-block in his way. We

admit that all that has happened to them has been literal. We insist on the literal accomplishment of Jesus being the Son of David. Then away completely with the system of making everything else spiritual, and interpreting the throne of David as some indescribable thing in heaven. David never had a throne in heaven, and there is not the slightest ground, save man's arbitrary fancy, for such an interpretation. Again; as the resurrection of Christ was spoken of and looked forward to by David, in order that he might sit upon the throne of David, so should his second coming be looked forward to by us as preparatory to, and necessary for, the accomplishment of all these glorious promises. Oh! my dear brethren, how ought our hearts to look forward to this! How ought they to breathe the most fervent desires after the coming of the Lord Jesus Christ, seeing that till he come in the flesh, as the Son of David, the throne of David will want its king, and the kingdom of David its Lord! Surely, it is for us to see, that the second coming of Jesus is wanting to complete the covenant, and until this be accomplished, David's covenant is suspended still, it cannot be carried out in its truth and reality. Again; how should the pleading of the Psalmist, after he has been stating the covenant of God with David, suit our feelings at this

time. He goes on to say, Ps. lxxxix. 38, and following verses, "But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground. . . . How long, Lord? wilt thou hide thyself for ever? shall thy wrath burn like fire? . . . Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?" The Psalmist is drawing the contrast between the covenant that had been given, and the actual condition of things. It is for us to go to the Lord and plead with him, and say, "Lord, here is thy covenant, here is thy unchangeable mercy, here is thy faithfulness to David for ever, and yet look at thy people, see how they are cast out; see how their throne is lost; see how their crown is upon the ground; see how they are dispersed and scattered! Oh! Lord, arise and have mercy upon Zion. Let the times of peace come, yea, have mercy upon her—pity and comfort Jerusalem!" Oh! surely, we ought to put God in mind of all his covenant. So the Psalmist did. So surely *we* ought to plead with him, and give him no rest till he establish, and till he make Jerusalem a praise in the earth. And then, my brethren, how ought we to go to the Jew and say,

We admit all your Old Testament prophecies—we recognise Christ as the son of David after the flesh—and as he was born literally as the Son of David, so we believe that he will occupy literally the throne of David. We can go all this length with you; therefore come thou with us and we will do thee good; for the Lord has spoken good concerning Israel. We hold you out a crucified Saviour; we show you the true Lamb that has been sacrificed, of which yours was but the type, and we show you that blood that cleanseth from all sin. Come, and look at it. Come, and believe it. Come, and be saved by it. Do not think that for one moment we rob you of the coming glory of your Messiah; we cannot indeed give up his *cross*, but now we look for the crowning and glory of him who was crucified. And, my dear brethren, let me say to each of you, how should you all seek a personal interest in this hope? Oh! it is at the resurrection of the just, it is when the Lord's people shall come with him in glory, it is when we shall be raised to be kings and priests unto God, that all this glory will be accomplished. And, is it nothing to you and me, whether we shall have part in that glory? Is it nothing to you and me, whether we are sanctified by God the Father, and justified through Christ Jesus, and called? Shall we

consider these things as mere matters of idle speculation? Shall we look at this question as one of mere curiosity? Shall we turn over our Bibles, and see the harmony of prophets and evangelists, of types and antitypes, and shall we merely be pleased with the beauty of the scheme, and admire the purpose of our God, and shall we forget our own individual need of that meetness for the inheritance of the saints in light, without which no man shall see the Lord? Oh! my dear brethren, I had not stood before God in this pulpit to-night, and before you, if it had not been from the solemn and deep conviction that these truths have the most practical bearing. I know the power of these things upon the heart of the Christian who lives in them and who lives upon them, having them applied to his soul by the mighty working of the Spirit. And so far from their being cold, inoperative, speculative truths, leading people astray, if you will only study them in simplicity, looking for the grace of God, and waiting upon him for his teaching, there is no motive so constraining as this blessed hope to kindle in you all diligence and stir you up to all holiness;—nothing that will so much tend to keep you standing with your loins girt about and your lamps burning.

Therefore, my prayer to God this night is, that

by means of these Lectures you may not gain information merely, though *that* is absolutely necessary for your soul's health (for knowledge and grace must always go together); but that the Holy Spirit, who hath indited these blessed promises, may sanctify you by all the truth preached to you on these occasions, and thus make you meet for the heavenly inheritance; that you may be presented together with us and all his saints at that glorious appearing, when Jesus shall take the throne of David, and come to be fully and for ever a light to lighten the Gentiles, and the glory of his people Israel.

LECTURE V.

THE FIRST RESTORATION FROM BABYLON.

BY THE REV. W. W. PYM,
RECTOR OF WILLIAN, HERTS.

JEREMIAH XXIII. 5—8.

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all

countries whither I had driven them ; and they shall dwell in their own land."

THIS passage of Holy Writ, is one justly valued by those who are interested in the destinies of Israel. It clearly refers to the Divine purposes concerning the seed of Abraham, and will, therefore, form a befitting ground-work for the following meditations.

The subject, which is to be brought before you this evening, is,

The first restoration from Babylon ; and the following question has been raised upon it:—Whether the predicted restoration of Israel from his dispersions was fulfilled by that event ?

The simplest method of discussing the subject will be,

To consider some chief features of the predicted restoration of Israel : from which it will appear, as we proceed, Whether the deliverance from Babylon answers to them.

I. The first feature described by the prophets, to which I would direct your minds is,

That the children of the dispersion shall be gathered from the four quarters of the globe.

In almost every part of the world with which we are acquainted, we meet with some of the scattered seed of Abraham ; and, though they be

removed from each other far as the east is from the west, their gathering together is sure and certain. Of this I conceive, *in one sense*, the dying patriarch spoke when he said, "Unto him shall the gathering of the people be," that is, as members to a head. But of this gathering the Prophet Isaiah predicts: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name: thou art mine. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth."* At the time, therefore, of which the prophet speaks, they shall come from the north, and the south, from the east, and the west; for the mouth of the Lord hath spoken it. The Prophet Jeremiah confirms the voice of Isaiah, and in that text which has been read you find it, where he says, "But the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries, whither I had driven them, and they shall dwell in their own land."

Such, then, will be the extent of the gathering

* Isaiah xliii. 1. 5, 6.

of which we treat, commensurate only with their previous scattering; so that, wheresoever they are found on the face of the whole earth, thence assuredly they shall come up, and return to their own land.

We now ask, Whence did they come after the captivity in Babylon? The people of the kingdom of Israel, or the ten tribes, were carried away captive by Salmaneser, king of Assyria, about 115 years before Jerusalem was taken by Nebuchadnezzar; and as, upon the subject of their return, there exists a divided opinion, *for argument's sake* I will suppose, that they did come back with the kingdom of the house of David, after the seventy years' captivity. Whence then did they come? We look to the south, and look in vain; for we discover no company returning from that quarter. We turn to the west, and turn to no purpose; for thence we see none of Abraham's seed hastening homeward. And, if we look to the east, we shall meet with the same result. From the north and the north-east only did they come back at the restoration of which we speak; and that, by allowing the greatest possible latitude to our speculation, by supposing that to be true, *which we can by no means allow to be so*, namely, that the kingdom of Israel returned with the dispersed of Judah.

In this first feature, then, of the restoration of the seed of Abraham, as spoken by the prophets, we find scarcely any correspondence at all.

II. To the Prophet Ezekiel, who was a prophet of the captivity, it pleased God to reveal much of his future purposes concerning his people. From him we know, that, at the time when he shall visit them in mercy, *there shall be a new division of the land by lot, and a building of the temple according to a Divine revelation.*

It may here be objected, that, we adduce a very difficult and much questioned part of Holy Writ, upon which to found our expectation. It is sufficient for us, if we are satisfied that this portion of the prophecies of Ezekiel is a part of God's Word; for, if it be so, then not one jot or tittle shall pass till all be fulfilled. But we will shortly examine this testimony. After the prophet had been taught respecting the restoration of the latter day, and the reunion of the two kingdoms of Israel and Judah under Christ, he sees in vision, and is informed concerning what he sees, many things respecting the dividing of the land, the building of the temple, and the ordinances of Divine worship. In chapter xlv. 1, it is thus written, "Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy

portion of the land." Here a time is predicted when the land which God gave to Abraham shall be divided by lot for an inheritance. Examine the force of this language. It is spoken of as a thing then future, but as a thing which shall certainly take place in its appointed season. We ask, whether this division of the land, here described, has been made since the days of Ezekiel? Did it occur on the return from Babylon? It did not; but it is to occur when that restoration, of which Ezekiel speaks, shall take place; and that is the restoration of the latter day.

The other part of this second particular in which we are seeking a resemblance, is *the building a temple according to a Divine revelation*.

On both occasions, of the building of the tabernacle of witness in the wilderness, and of the temple in the days of Solomon, Jehovah manifested a special jealousy respecting them. "See, saith he, to Moses, thou make all things according to the pattern I showed thee in the mount."* Again, when David gave in charge to Solomon his son, respecting the building of the temple on Mount Sion, he gave him a pattern after which the work was to be con-

* Heb. viii. 5.

structed; and this had been given him by Jehovah. "All this, saith David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."* That there was a special cause for this jealousy, we can readily understand, when we reflect that there is hardly any part of that dispensation, and of the ordinances connected with it, which in some way or degree did not point to Christ. . If, therefore, we find a Divine revelation afforded, which refers to the yet future building of the temple, we do not marvel. When the people returned from Babylon, true it is, the city was rebuilt upon her own heap. As true, that the temple rose again from its ruins; but the question for us to decide is, Whether the temple at that time rebuilt coincided with that which is here described. An examination into the particulars revealed to the prophet, and of the history of that transaction of which we speak will, I trust, satisfy us all, that the building which then was reared did not agree with the instructions given to Ezekiel.†

III. *The restoration of the Ten Tribes, and the reunion of the kingdoms under Christ, never again to be divided*, forms another important feature in the restoration revealed by the prophets.

* 1 Chron. xxviii. 19. See also ver. 12.

† See Ezek. xl., xli., xlii.

That there was a mystery involved in the rending of the kingdom of Israel from the house of David, may be gathered from one remarkable passage in the history of that event. I refer to 1 Kings xii. 19—24.

Here it is especially declared by Jehovah: "This thing is from me." I know full well, that the *apparent* cause of this appointment was the sin of Solomon, with whom "the Lord was angry, because his heart was turned from the Lord God of Israel, which had appeared unto him twice."* I know, also, that the truth of Jehovah was involved in this thing, after he had pronounced judgment upon that sin, "for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat."† But in this case, as in many which might be adduced, one ostensible reason is given for the conduct of Jehovah, other reasons more remote, and more important also, being left for future development. What then was the mystery in this present instance? The days of Solomon may be truly called "the palmy days of Israel;" and as David in the Psalms, and Moses in the Law, had foretold the future glories of that people under Christ, and as all the Divine dealings with them tend

* 1 Kings xi. 9.

† 1 Kings xii. 15.

to promote this ultimate object, *the glory of Christ as the king of the Jews*, the national prosperity was sufficient to turn away the heart of the people from any other expectation; and to make them satisfied with the existing state of things. Now, whatever God does he does effectually, and, we find him acting by this rule in the present case. The kingdom which was at unity in itself, he rends in twain, and thus shakes the people from their carnal confidences. He thus teaches them, moreover, to look for “a kingdom which cannot be moved,” when “they shall be one nation (again) in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.”* This, I conceive to have been the *ultimate* object of this transaction.

Here the question arises, What has become of the kingdom of Israel? I am well aware, that upon this subject two opinions prevail: the one, That they came back with the house of David from Babylon: the other, That they have never returned even to this day. We will shortly consider each.

When we examine the details of the Babylonish restoration, we find the sum of the people, as

* Ezek. xxxvii. 22.

taken by Ezra and Nehemiah, to be 49,697; namely, of the people, 42,360, (Neh. vii. 66), and of servants, 7,337; for, though in the detailed accounts there is some difference between the two, in the sum total they agree.*

Now, though I can readily understand, that the people were "minished and brought low through oppression, affliction, and sorrow," yet, that the two kingdoms were reduced to such a fraction as this, I cannot readily concede. We look to the days of David, when Jehovah, in order to pay off an arrear of punishment due to the nation, permitted David to yield to the suggestion of Satan, and to number the people; (compare 2 Sam. xxiv. 1; and 1 Chron. xxi. 1;) and in his days what do we find? That in Israel were 800,000 *men of war*, and in Judah were 500,000; making a total of *men of war* of 1,300,000. Here we have neither women, nor children, nor, I conclude, servants. Surely, then, we have a numerical argument against the doctrine, That the kingdom of Israel, or of the Ten Tribes, returned with the house of David after the captivity in Babylon. What then, it will be asked, has become of them? We know from their history, (2 Kings xvii. 22, 23,) that they were carried away captive by the King of Assyria above one hundred years before

* See Scott's Bible, Neh. vii. 5, 6, note.

the destruction of Jerusalem by Nebuchadnezzar. In the second book of Esdras we meet with a remarkable passage concerning them; and though, I am well aware, that it is an Apocryphal book, and, therefore, that its testimony upon any subject will be received with much hesitation, yet, it may be allowed a certain degree of weight on such a question as the present. What then is the amount of this information? That, fearing lest they should be betrayed into idolatry, they determined upon leaving the haunts of men, and journeyed for one year and a half from Assyria, in which country they had been placed. If there be any credit due to this, all we desire to take from it is the fact, that they did not continue in that country into which they had been carried away captive. An occurrence is upon record, which took place a few years since, the truth of which, I think, has never been gainsayed; and which is, without doubt, fresh in the minds of some. At the great annual fair, which is held at Leipsic, some of the seed of Abraham appeared, bringing with them their articles of merchandise; and when inquiry was made about them, it is reported, that their reply was to the following effect: "That Abraham was their father, that there were large numbers of them in the country where they dwelt, and that country was Bucharía." This

I believe to have been the substance of the narrative. That there is something more than probability in the idea, that these are the lost tribes of Israel, I am ready to think, not only because the minds of men have been of late directed to that part of the world, which before had been little noticed ; but because the principal approach to Bucharria is from China. Thus when the time for favouring Zion appears to be arriving, and therefore for the restoration of the kingdom of Israel, the doors of that vast empire, are being providentially opened ; and thus, if this be true, a way is preparing for the return of that people from their hiding place, where the Lord has shut them in. *

But it may be objected, If so, they have not been visited with judgment as their brethren during the time of their dispersions. Should what has here been argued prove correct, God will be justified herein. In this, as in all his works, he will be found righteous. For, let it not be forgotten, or overlooked, that if, as we believe, the kingdom of Israel never returned from their dispersion with the kingdom of Judah, they have been altogether exempt from that tremendous curse which was laid by the fathers upon the head of the children, when, about

* See Note A.

to crucify the Lord's anointed, they cried with one voice, "His blood be on us, and on our children."* And, if the Lord have hid them, of this we are persuaded, that, when the fulness of time for their restoration shall arrive, he will bring them forth; for "He that scattered Israel will gather him, and keep him as a shepherd doth his flock."

Their restoration then is clear, and the thirty-seventh chapter of Ezekiel is so full upon the point, that we need only study it throughout to be satisfied of the fact, and that they shall be reunited unto Christ, never again to be divided.

We ask now the question which has before been put. Did these things occur after the return from Babylon? We are constrained to confess they did not; and if so, that there is no harmony or agreement between this feature of the restoration, spoken of by the prophets, and that which was then accomplished.

IV. I would direct attention now to another particular, I mean, *the coming of Elijah the Prophet before the great and terrible day of the Lord.*

It is no uncommon occurrence, when this subject is brought forward, for men to say, "Oh, this is John the Baptist, and our Lord himself

* Matt. xxvii. 25.

tells us that it is ;” and in proof of it, Matt. xi. 14 is quoted, which testifies, “ This is Elias which was for to come.”

We will endeavour, concisely, to examine the question. In Mal. iv. 5, 6, it is written: “ Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Here we find the individual so clearly identified, that no other person can be intended but “ Elijah the Prophet;” and the coming of Elijah is connected with “ the coming of the great and dreadful day of the Lord.” But it is replied, “ Our Saviour, in the passage of St. Matthew’s Gospel already quoted, teaches that it is John the Baptist.” It happens in this case, as in others, that what is *shortly* stated in the xith Matt., is stated at length in the xviith; and no reasonable person will reject the light which God himself condescends to throw upon the shorter passage by the longer. We find instances of this in the history of man’s creation, in the first and second chapters of Genesis. In the first is a concise narrative of the fact: in the second, further particulars are added. So, in the case of the resurrection of the dead. That doctrine

is shortly laid down by Daniel and other holy men of God; but St. Paul reveals that event in detail, as also does St. John, and teaches, that there must be two acts of the resurrection, with a long interval between them. To Matt. xvii. let us now refer. There the three favoured disciples, on their return from the mount of transfiguration, put this question to the Lord, "Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."* Now, here are two specific assertions made in reply: the one "that Elias shall first come and restore all things:" the other, in another tense, speaking of a thing past, and asserting, that (in some way or other) "Elias was already come." Here, *according to the prevailing notion*, our Lord neutralizes his first assertion by his second: in other words, he says in one breath a thing which, in the next, he teaches to be untrue!

How then are these to be reconciled? Most easily. Was John Baptist Elijah the Prophet?

* Matt. xvii. 11—13.

Take the answer from his own lips. "And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not."* How then were his Lord's words to be understood? Let the announcing angel explain it who spake to Zacharias concerning John: "He shall go before him in the spirit and power of Elias."† Thus, and thus only it was, that Elias was come already; and when you consider that John the Baptist was then dead, when our Lord asserted, "Elias truly *shall* first come and restore all things," we have no alternative but to believe *all* that he said, and not to affix the stigma of falsehood to any portion of his word, who spake as never man spoke.

John Baptist had come already, according to the testimony of Gabriel, "in the spirit and power of Elias;" and truly Elias shall come according to the testimony of the Holy Ghost by the mouth of Malachi confirmed by Christ, to do whatsoever God's hand and his counsel determined before should be done. We may now look back to the prophet, and consider what he asserts respecting the object of his coming. "And he shall turn

* John i. 19—21.

† Luke i. 17.

the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." That John Baptist, *as the type*, performed this work *to a small extent*, we readily acknowledge, (Luke i. 17,) and, the amount of the typical act is easily ascertained, when we consider, that 500 brethren appear to be the greatest number of believers ever named before the day of Pentecost. (1 Cor. xv. 6.) But it will here be inquired, What are we to understand by turning the heart of the fathers to the children, and the children to their fathers? The key to this passage is, I think, found in the words of our Lord on one recorded occasion: "Think not," he says, "that I am come to send peace on the earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."* Whither will you turn to see this word fulfilled to the very letter? To the Jews. Where shall you look for the tremendous realizing of this awful sentence, but to them? Let but a Jew be convinced, through the mighty working of the Holy Spirit, that Jesus of Nazareth is the Christ, and have grace to confess him before men,

* Matt. x. 34—36.

and his foes are literally they of his own household. Let but the convert profess his faith, and the very authors of his being will seek the life which under God they gave. The very wife of his bosom will become his enemy, and the familiar friend whom he trusted, his deadliest foe. But, when the Lord shall send Elijah the Prophet before the dreadful day of which he speaks, his appointed work will be to turn the heart of the fathers to the children; and the children to their fathers: thus, preparing the way of the Lord, before he come to smite the earth with a curse. It may yet be urged that these are strange things, and therefore hard to be received. To this, there is but one reply, Is the Lord's arm shortened? "Thus saith the Lord of hosts; If it be hard (margin) in the eyes of the remnant of this people in these days, should it also be hard in mine eyes? saith the Lord of hosts."* And let it be remembered that there is a peculiar fitness in the selection of this individual for the work, because he never died, wherefore, he need not be raised from the dead before the appointed season of the resurrection, to perform this office. If, therefore, from what has thus been argued from the Scripture, "Elijah the Prophet" must come before the day of the Lord, and, by

* Zech. viii. 6.

consequence, about the time of the national restoration, we ask, for a fourth time, the question so often reiterated: Did these things occur at the restoration from Babylon? To this but one reply can be given: They did not.

V. One other feature only shall be brought forward in connexion with our inquiry: *That the Egyptian deliverance shall prove to be only a type of the marvellous things which God will do for his people in that day.*

Here we must first establish the expectation, that signs and wonders shall attend the latter day deliverance. In the last chapter of the Prophet Micah, we find our warrant for this belief. Having spoken of the restoration of the people of God in the fourteenth verse, he adds, "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things." Here, the Egyptian deliverance is, in this particular, to be the example. The wonders which God's hand had wrought at that time, show before what he will do at the last, when he will gather his people from the nations whither he has driven them. The prophet then, winds up his testimony with these remarkable words, sealing the expectation with this assurance: "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our

fathers from the days of old." Why not *truth* to Abraham, and *mercy* to Jacob? The Spirit of Christ speaketh advisedly in the Word; and we may be sure there is a reason for this appropriation, as in all other cases. When Jehovah entered into covenant with Abraham, it was of his most free and undeserved *mercy* toward that individual. God called him alone, and justified him freely by his grace. He was bound by no promise to do this. It was the working of his own free will directed by his mercy. Not so with Jacob. The word had gone forth to Abraham for himself and his seed after him. When, therefore, the Lord transacted with Jacob, he stood, as it were, in another position. He was pledged to fulfil that mercy which he had revealed to Abraham. Hence, that which was *mercy* to Abraham, became *truth* to Jacob; and He, who magnifies his Word above all his name, will fulfil to the letter the mercy and the truth which comprise the future blessedness of Abraham's seed. Our expectation being found from this passage to be Scriptural, that signs and wonders shall mark the deliverance spoken of by the prophets, we must look to Jeremiah for the measure of this mighty working. And here we fall back upon our text: "Behold, the days come, saith the Lord, that they shall no more say, The

Lord liveth, that brought up the children of Israel out of Egypt." Why not? Will the people have become ungrateful to the Lord for the honour put upon their fathers in the days of old, beyond all other nations? No. The prophet goes on to explain this: "But [they shall say], The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." The meaning is clear. The latter day deliverance shall so far exceed the former, that, by reason of the glory that excelleth, it shall not be remembered nor come into mind. Now, amidst that constellation of wonders which Jehovah wrought when he made bare his arm to bring his people out of the land of Egypt, and to bring them into their own land, which was the brightest, which shed the most glorious light upon them? We may consider the plagues of Egypt in their order, we may add the setting aside the very ordinances of nature, when the sea was loosed from the perpetual decree, by which it had been bound from the beginning, and formed a wall on the right hand and on the left for the ransomed to pass over. This we may do, and arrive at no conclusion. God had made bare his arm, and stamped upon them all the broad characters of

miraculous interference. But there remains one which claims the supremacy, and takes a native precedence of all, and that was, *the manifested presence of Christ in the fiery cloudy pillar*. And if, in a season of marvels, this was the greatest—if this, like Aaron's rod, swallowed up the rest—how shall the marvellous things of the latter day exceed in glory the glory of the former, if this overwhelming feature be not there? Surely, the glory of the latter shall drive away the very remembrance of the former, because in the latter their “eyes shall see the king in his beauty;” for then they shall look on him whom they pierced, “when he shall come in his own glory, and in his Father's, and of the holy angels.”*

We ask, for the fifth and last time, What is there of a corresponding character in the return from Babylon? And all of us, I think, must join in one and the same reply, There is nothing.

What, therefore, is our conclusion respecting the Babylonish restoration?

That *the promises of the restoration of Israel were not accomplished in that return: that it was partial, inasmuch as one kingdom only was brought back, and not the other: that it was temporary, after an appointed season to be suc-*

* Luke ix. 26.

ceeded by a wide wasting desolation: (Luke xix. 43, 44:) *that it was a reviving in bondage*, for the days did arrive in which the sceptre departed from Judah, and a lawgiver from between his feet, and Shiloh came.*

We have only now to inquire, *What is the present duty of the Church of Christ, in connexion with this doctrine?*

Her duty is clear, to promote God's purposes of mercy and of truth to Israel. And how may this be done? Here the Lord not only furnishes by precept his will concerning us, but gives his own example in confirmation of the precept. We will go to one deeply interesting period of his eventful history, in order to obtain what we seek. Observe him, not many hours before he entered into his unspeakable passion, when the Father was about to lay upon him the accumulated guilt of a world of sinners; when he was about to be baptized with that baptism of fire upon which his heart was so intent, that he said, "How am I straitened until it be accomplished!" See him ascend an eminence from which "he beheld the city," and what words do we hear from his gracious lips? "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace." Here is

* Gen. xlix. 10.

love: here is pity: here is compassion; for out of the abundance of the heart his mouth spake. But draw nearer to that man of sorrows, and what do you see? You see the big tear rolling down his careworn cheek testifying to the grief which swelled his bosom; for those tears were shed for a people just about to fill up the measure of their iniquity by killing him, the Prince of Life. Proceed in this eventful history, and go with me to the consummation on Calvary: when the very face of nature was shrouded with a noon-day darkness, sad testimony to the state of his benighted soul, from which all sensible comfort was withdrawn, because it pleased the Father to put to grief the son of his love, and to make "him to be sin for us who knew no sin, that we might be made the righteousness of God in him." What gracious words proceeded out of his lips? "Father, forgive them, for they know not what they do." And, for the fruit of this intercessory prayer, we look to the day of Pentecost, when three thousand souls, of those who had been his betrayers and murderers, were added to the Church of such as should be saved!

He is still the Shepherd of Israel, and David knew the value of that title when he said, "The Lord is my shepherd, I shall not want." Full of comfort is the assurance thus conveyed to the

heart of his sheep. In the season of weakness Christ is "the Sheep for the slaughter," or "the Lamb of God which taketh away the sin of the world." But in his season of power he is "the Great Shepherd of the sheep," when, as touching his people Israel, "he will bear them and carry them as in the days of old."

Here, then, is the Church's duty exhibited in the brightest colours. Here she beholds her example, and it becomes her to go and do likewise. Would she feel as Christ felt, she must love Abraham's seed. Would she do as Christ did, she must labour for their good. She has enjoyed the children's bread, and been fattening upon it for ages, whilst the children of the kingdom have been left to starve. To you, then, whom I now address, the way of duty is clear. Make the claims of Israel plain to those who know them not, and press upon those who know them the duty of acting up to that knowledge.

Here the office of the preacher ceases. It is ours to proclaim the will of God as revealed in his Word. It is his to command the blessing. May that blessing be now largely given, that the ministration of this service may redound to the Divine glory, and the good of his people Israel, through Jesus Christ my Lord, my God!

NOTE A.

WHEN engaged in preaching the sermon, of which the foregoing is the substance, I stated that the place from which these Jews came was "the north of China." The error arose from the following circumstance, that I had not read the statement since its first appearance in the year 1838, and quoted what was then stated from memory. I subjoin a copy of the account to which I then referred, which cannot fail to interest every Christian reader:—

THE TEN LOST TRIBES.

"The following paragraph, which lately appeared in a German paper, under the head of Leipsic, is calculated to lead to some interesting inquiries.

"After having seen, for some years past, merchants from Tiflis, Persia, and Armenia, among the visitors at our fair, we have had for the first time two traders from Bucharia with shawls, which are there manufactured of the finest wool of the goats of Thibet and Cashmere by the *Jewish* families, who form a third part of the population. In Bucharia, formerly the capital of Sogdiana, the Jews have been very numerous ever since the Babylonian captivity, and are there as remarkable for their industry and manufactures as they are in England for their money transactions. It was not till last year that the Russian Government succeeded in extending its diplomatic missions far into Bucharia. The above traders exchanged their shawls for coarse and fine woollen cloths of such colours as are most esteemed in the East."

"Much interest has been excited by the information which this paragraph conveys, and which is equally novel and important. In none of the geographical works which we have consulted do we find the least hint as to the existence in Bucharia of such a body of Jews as that here mentioned, amounting to *one-third* of the whole population; but, as the fact can no longer be doubted, the next point of inquiry is, Whence have they proceeded, and how have they come to establish themselves in a region so remote from their original

country? This question, we think, can only be answered by supposing that these persons are the descendants of the long-lost ten tribes, concerning the fate of which, theologians, historians, and antiquaries, have been alike puzzled; and, however wild this hypothesis may at first sight appear, there are not wanting circumstances to render it far from being improbable. In the 17th chapter of the 2d book of Kings, it is said, 'In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes;' and in the subsequent verses, as well as in the writings of the prophets, it is said, that the Lord then 'put away Israel out of his sight, and carried them away into the land of Assyria unto this day.' In the Apocrypha, 2d Esdras 13, it is said that 'the ten tribes were carried beyond the river Euphrates, and so they were brought into another land, when they took counsel together, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt; that they entered in at the narrow passages of the river Euphrates, when the springs of the flood were stayed, and went through the country a great journey, even of a year and a half:' and it is added, that 'there they will remain until the latter time, when they will come forth again.' The country beyond Bucharía was unknown to the ancients, and it is, we believe, generally admitted that the river Gozan, mentioned in the Book of Kings, is the same as the Ganges, which takes its rise in those countries in which the Jews reside of whom the Leipsic account speaks. The distance which these two Jewish merchants must have travelled cannot, therefore, be less than three thousand miles; and there can be little doubt that the Jews, whom they represent as a third part of the population of the country, are descendants of the ten tribes of Israel, settled by the river Gozan.

"The great plain of central Asia, forming four principal sides, viz., Little Bucharía, Thibet, Monguls, and Mantcheons,

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contains a surface of 150,000 square miles, and a population of 20,000,000. This vast country is still very little known. The great traits of its gigantic formation compose, for the most part, all that we are certain of. It is an immense plain, of an excessive elevation, intersected with barren rocks and vast deserts of a black and almost moving sand. It is supported on all sides by mountains of granite, whose elevated summits determine the different climates of the great continent of Asia, and form the division of its waters. From its exterior flow all the great rivers of that part of the world. In the interior are a great quantity of rivers, having little declivity or no issue, which are lost in the sands, or perhaps feed stagnant waters. In the southern chains are countries populous, rich, and civilized, Little Bucharía, Great and Little Thibet. The people of the north are shepherds and wanderers. Their riches consist of their herds. Their habitations are tents, and their towns camps, which are transported according to their want of pasturage. The Bucharíans enjoy the right of trading to all parts of Asia, and the Thibetians cultivate the earth to advantage. The ancients had only a confused idea of central Asia. 'The inhabitants of this country,' as we learn from a great authority, 'are in a high state of civilization, possessing all the useful manufactures, and lofty houses built with stone. The merchants of Cashmere, on their way to Yarkand, in Little Bucharía, pass through Little Thibet. This country is scarcely known to European geographers.' The immense plain of central Asia is hemmed in and almost inaccessible by mountain ranges of the greatest elevation, which surround it on all sides, except towards China; and when the watchful jealousy of the Government of the Celestial Empire is considered, it will scarcely be wondered at, that the vast region in question is so little known. Such is the country which these newly-discovered Jews are said to inhabit in such numbers."

LECTURE VI.

THE BETTER COVENANT CONSIDERED AS THE NATIONAL COVENANT OF ISRAEL IN THE LATTER DAY.

BY THE REV. FRANCIS GOODE, M.A.,

LECTURER OF CLAPHAM, MORNING PREACHER AT THE FEMALE ORPHAN ASYLUM,
AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

JEREMIAH XXXI. 31—34.

“Behold, the days come, saith the Lord, that I will make A NEW COVENANT with the HOUSE OF ISRAEL, and with the HOUSE OF JUDAH; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more

every man his neighbour, and every man his brother, saying, Know the Lord. For they shall all know me, from the least of them unto the greatest of them, saith the Lord. For I will forgive their iniquity, and I will remember their sin no more."

THE subject presented to us, in these words, is one so great and glorious, that we can scarcely do more, within the limits of a single sermon, than contemplate some principal features of it, and that but imperfectly.

May our Lord Jesus, the Divine "Messenger of the covenant," be with us, and bless us, while I proceed, without further introduction, to the consideration of it.

The leading topics suggested by it, and on which I propose now to treat, are the three following:—

I. The establishment of this new covenant with Israel and Judah, as a NATIONAL covenant.

II. The PLENARY fulfilment, in them, of its promises.

III. The character of the DISPENSATION resulting therefrom.

Consider, I. The establishment of this new covenant with Israel and Judah, as a NATIONAL covenant.

That the words of my text have never, hitherto, had their accomplishment, but yet wait their *proper* and *peculiar* fulfilment in the literal seed of Abraham, is an assertion, the truth of which it might seem hardly possible to doubt, after the most cursory and superficial glance at them.

The process, however, is but too familiar to most of us, by which passages of this kind, in defiance of the context in which they are set, and of their peculiar phraseology, much of it utterly inexplicable, except with reference to a particular people,—are yet turned from their natural and obvious meaning, and considered to have had their completion, in a way which leaves the nation to whom they were originally addressed, and of whom (at least, in the *letter*) they *alone* speak, without any interest at all, or, certainly, without any *peculiar*, and *national* interest, therein.

Thus, in a deservedly popular commentary of the present day, we meet with the following remarks on the passage before us:—

“Israel, as a nation, typified the true people of God. The old covenant made with them was typical of the new covenant made with all true believers, as one with Christ. This new covenant is not ratified with a nation, as such.....When Israel shall be again called into the Church, it will be by having the law written in their hearts, and

the covenant thus *inwardly* ratified to them." And, agreeably to all this, the marginal references, upon the phrases, "house of Israel," "house of Judah," are to certain passages of the New Testament, in which believing Gentiles are called "the Israel of God," "the circumcision."

So, then, in this easy and indirect way, Israel and Judah are stripped (as I have said) of all particular interest in the promise. It is even denied that the covenant is a *national* covenant, at all; and the whole is considered as fulfilled in the collective company of believers (Jew and Gentile) under the Gospel, as they are, individually, united to Christ, by faith.

Thus, in the outset of our subject, we are reduced to the strange necessity of proving, that, when God says, he will make a new covenant with the houses of Israel and Judah, he really means what, beyond a doubt, his words, *literally* taken, express; and is not speaking of Gentiles: however it be true, that, during the season of Israel's rejection of the covenant, Gentile sinners are, according to the wondrous counsels of Divine mercy, admitted to the enjoyment of its blessings: an enjoyment so marvellous, so little to have been looked for, before it was actually vouchsafed, that the apostle Paul everywhere stands amazed at this "*mystery of Christ*; which (saith he) in other ages

was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets, by the Spirit:—*That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ, by the Gospel.*” (Eph. iii. 4—6.)

That believing Gentiles, then, are, at present, interested in this covenant, we do most cordially admit. The Gospel covenant was, *in substance*, made with Abraham, when he was “in *uncircumcision*.” *Then* it was, that “his faith was reckoned unto him for righteousness;” and therefore, (as St. Paul argues, Rom. iv. 9—11,) he can be, and is, “the father of all them that believe, though they be not circumcised.”

So far, then, we are, all, perfectly agreed. But when our brethren go *further* than this, and say, the covenant is *so* the property of the present Gospel Church, that the Jews, as a nation, have no *peculiar, distinctive* right, or interest, therein; and that the covenant, when made with *them*, is to be made, only *in the same manner* that it is, now, made good to *us*; and that they are to receive it *through* us, and as *part* of us, the Church of the present dispensation;—then we, at once, join issue with them, and protest against such an interpretation of Scripture, as doing the utmost violence to its language.

In truth, such a principle of interpretation just

amounts to this :—that, seeing Israel of old was a type of the Gospel or spiritual Church, therefore, wherever the term “Israel” occurs, in an unfulfilled prophecy, we may, at our will, substitute “Gentile believers,” as meant, either *exclusively*, or without any *peculiar*, and *plenary* fulfilment, to the literal seed. What reasonable man will venture to defend such a canon of interpretation? the application of which has led to this palpable absurdity, that, whereas we meet with blessings and curses, predicted of one and the same people, Israel, we have, with all liberality, left the curses to the literal seed, and culled out every promise of blessing, given to that seed, as our own, sole, undisputed possession !

But, to come to the point before us. The real question in debate is, May the Jews of this day say, of the new covenant in my text, It is *OUR* covenant, which God will, ere long, establish with us, after the same *national* manner in which he established the *old* covenant with our fathers : only, now, with permanence? Such, I say, is the extraordinary question, that is raised on these plain words ; a question, which (stranger still) the majority of the present Church answer in the negative ; pleading that, though the *literal* Israel be *named*, the *spiritual* Israel is *meant*.

Now one thing, at least, is manifest. The

burden must fall on our opponents, to prove that what is *meant* is other than what is *said*. Do they tell us (as in the commentary referred to) the literal Israel was a type of the spiritual? We instantly grant it. Do they tell us again, that, therefore, there is a spiritual fulfilment of the covenant to believers? We grant it, also. But all this (we say) is nothing to the point. You must go further. What you need to prove is, that Israel of old (whose descendants still exist) was *so* a type of the spiritual Israel, that they were finally to *merge*, and *be lost*, in them whom they typified. Further, that the *spiritual* fulfilment *swallows up*, and *annihilates* the literal, instead of *co-existing* with it. Further, that, when God gave *participation* to the *spiritual* children, he meant, thenceforward, the *exclusion*, or the *extinction* as a nation, or the *loss of all peculiar privileges*, for ever, of the *literal* children. The proof of this has never been attempted; and established, I verily believe, it never can be.

God says, here, that he will, one day, make a *new* covenant with that people, with whose fathers he *before* made a covenant, in the wilderness. It is confessed, on all hands, that the words, taken literally, must mean the twelve tribes: for, certainly, Israel in the wilderness can, in no sense, be called the fathers of the present Gospel Church.

Now we ask, if we are to abide by the great Hooker's axiom, that, "where a literal interpretation will stand, the furthest from the literal is generally the worst,"—Where is the natural impossibility, or even improbability, in the thing here expressed, that the literal sense should *not* stand? that we must violently alter the terms, and make Jews to mean, here, believing Gentiles?

Had the expression, here, been, simply, "Zion," or, "my people," or even "Israel," without any addition or limitation, such an explanation of the term might have been more pardonable; although, even then, unjustifiable, if given, as if it had no *special* application to the literal people named. But we have, here, no such *general* term; but Israel (the *ten* tribes) distinguished from, and named along with Judah (the *two* tribes.) Further, the covenant is said to be made with "the HOUSE," that is, with the *family*, the *nation*, of Israel and Judah. When, and where, was ever the Gospel Church called the "HOUSE of Israel," the "HOUSE of Judah?" Further, (as I have already noticed,) this "house of Israel and house of Judah," is described as the descendants of that people, with whom God covenanted before, in the wilderness.

Nothing, then, can well be conceived more definite, more explicit, more incapable of misapplication to any other subject, than the terms

which are here employed. The descendants, after the flesh, of the sons of Jacob, are, unquestionably, the parties here named, who form the subject of the promise; and these, not as individuals, but as an united nation.

We are told, in the Commentary referred to, that this "new covenant is *not* ratified with a *nation*, as such." But, surely, this is an assertion which stands directly opposed to the express words of my text. It is perfectly true, indeed, that, *hitherto*, the new covenant has not been made with nations, as such. It was *proposed*, however, *even at the first*, by Messiah and his apostles, to the *nation* of Israel; but they rejected it, and they are, now, no longer in covenant with God. It was made, after that, with individual believers of the Jewish and other nations, and it is still made with Gentile sinners; but with neither Jew nor Gentile, *nationally*. The covenant has an *intermediate, spiritual* fulfilment, to a spiritual people. But, "Behold, the days come, saith the Lord, that I will make a new covenant with the HOUSE of Israel, and with the HOUSE of Judah:" a covenant to be established with them, as the former covenant was with their fathers: the one, national, and with solemn promulgation and sanctions: the other, no less so.

The mere *terms*, then, of the passage, clearly

testify the national character of the covenant under consideration. But there are not wanting other considerations, in abundance, which all go to establish this important point.

Look, now, at the *context*, both preceding and following. You will find it wholly occupied, from the thirtieth chapter to the end of the thirty-third, (my text occurring in the thirty-first,) with the marvellous mercies and goodness which God has in store for his people Israel and Judah, “after that the fierce anger of the Lord shall have fallen with pain (as we see it *has* fallen) a continuing whirlwind, upon the head of the wicked:” respecting which judgment God says, (xxx. 24,) “In the LATTER DAYS ye shall consider it:” and then he adds, (xxxi. 1,) “AT THE SAME TIME, saith the Lord, will I be the God of ALL THE FAMILIES of Israel, and they shall be my people:” or, as St. Paul expresses the same thing, (Rom. xi. 26,) “ALL Israel shall be saved.”

Along with this, you have assurance heaped upon assurance, of their restoration to their own land: of their singing in the height of Zion, *and never sorrowing any more at all*: of God sowing the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast: of his never turning away from them to do them good: of his rejoicing over them to plant them in

their land, assuredly, with his whole heart, and with his whole soul: of his building Israel and Judah, AS AT THE FIRST: of all the nations of the earth being even stricken with *fear and trembling*, for all the goodness, and for all the prosperity, which God will procure unto them: of his giving them a king, whose name is to be, "Jehovah our Righteousness:" of the impossibility of God casting them away, or of their ceasing to be A NATION before him FOR EVER: an impossibility as great, saith God, as of the ordinances of day and night departing from before me: and, lastly, of the city being built to the Lord, from the tower of Hananeel unto the gate of the corner; with an exact specification of its boundaries, in its circuit; including places which have never yet been included within its walls; and, to conclude all, "It shall NOT BE PLUCKED UP," God says, "NOR THROWN DOWN, ANY MORE, FOR EVER." Then, in the midst of all these "great and mighty things," as God himself, here, entitles them, (chap. xxxiii. 3,) comes in this, as ONE of them, "Behold, I will make a NEW COVENANT with the house of Israel, and with the house of Judah."

The evidence thus furnished, by the context alone, as to the national character of this covenant, seems to be altogether irresistible.

I pass, now, to another consideration, to show

that this covenant,—instead of being only a *spiritual* covenant, as at present, made with men, as *believing* men, whether Jew or Gentile, and belonging as much to one as to the other, and of no national bearing whatsoever,—is specially intended of God to be established with the nation of Israel, as such.

Look at the use which the Spirit of God makes of this prophecy, in the New Testament. To whom does he speak of it? To Gentiles? No, but to HEBREW believers; and to them, to show them, that, whereas their *nation* was obstinately clinging to the *Mosaic* covenant, as if that were to be perpetual, God, ever since the days of Jeremiah, had found fault with *that* covenant, and had promised to make, with the same people with whom he had made it, *another*, a “*new*,” a “*better* covenant, established upon better promises.” The argument of the apostle, observe, is with *Jews*, about the duty of their nation to abandon their *old* covenant, on the ground that God had foretold *another* covenant, which he meant to establish with them; which other covenant, the apostle has been showing, was brought in, was ripe for their reception, by the death of the Mediator, Christ. Say now (as we find it said) “The new covenant is not made with a nation, as such:” that “the old covenant with Israel typified the new covenant

with believers;" by which is intimated, that Israel, *as a nation*, has *no concern* with the new covenant, —the apostle's argument is without force, or even meaning. It evidently proceeds on the assumption, that the *new* covenant is for the *same* people, and to be made with them *in the same way*, as the *old*: and, in truth, the very terms, first and second, new and old, better and faulty, imply the same thing. The covenant is *not* new, *not* second, to *us*, in respect of the old covenant: for, to *us*, it is the **ONLY** covenant that God ever made with us.

There is yet one other consideration, which proves, not only that the nation of Israel is, specially, the subject of whom this covenanting is predicated, but that it must assuredly be, one day, actually made good to that people.

It may perhaps be admitted by some, that this new covenant was, at first, proposed to the Jews; and that, if they had *accepted* it, the *nation* would have enjoyed the benefits of it. But, seeing that they rejected it, and that the Lord himself told them, "the kingdom shall be taken from you," the covenant has, *now*, passed over to the Gentiles, as their rightful possession; and the Jews, if they will have its blessings, must come in to the Gospel Church, as individual believers; and by incorporation with the present Church, and not as a separate community, receive its grace. In other

words, no *distinct* covenanting of God with that people is, now, to be looked for.

Now, in answer to this, I might remind you of the absolute pledge of God here, "I WILL MAKE a new covenant with the house of Israel, and with the house of Judah:" and, if we be met with the plea of an *implied condition*, and the sin of Israel and Judah be objected, in bar of fulfilment,—then I answer, that the terms of the covenant itself render this impossible; for it specially *contemplates* such rebellion, and lays the foundation of all its mighty blessings in the free forgiveness of it all. "For, I will forgive their iniquity, and I will remember their sin no more." Indeed, in this very chapter, God seems expressly to have *anticipated* such an objection. (Ver. 37.) "Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, *for all that they have done*, saith the Lord." So again, (chap. xxxiii. 25, 26,) "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I also cast away the seed of Jacob, and David my servant." "Have they stumbled that they might *fall*?" (*finally*, that is,) asks the apostle: "God forbid." If Christ be "set for the fall," so, remember, "for the rising again, of many in

Israel:" and remember also, that, when they are "grafted in again," it shall be "into *their own* olive-tree." (Rom. xi. 24; Luke ii. 34.)

But the consideration that is, more immediately, in my mind, is of another kind, and is (if possible) yet more forcible. I have said that the old covenant was put an end to, and the new covenant brought in, by the death of Christ. He is the "Mediator of the better covenant." His blood sealed and established it for ever, with God, on their behalf for whom it was so ratified. "This is my blood OF THE NEW COVENANT," said Christ, when he gave the cup to his disciples; and so St. Paul calls the blood of Christ, "the blood OF THE EVERLASTING COVENANT." (Heb. xiii. 20.) The blood shed by Moses, its mediator, ratified the *first* covenant at Sinai: and the blood shed by Jesus, even his *own* most precious blood, ratified the *new* covenant.

The covenant, then, thus sealed, or ratified, in Christ's blood, henceforth cannot but stand good, between God, who is *one* of the parties to it, and certain others, who are the *second* party to it; Jesus being Surety, or Mediator, between the two.

The question then is, Who are they, the *second* party to the covenant? You will say (and *we* say the same) God's spiritual people, Jew or

Gentile; all they that believe. "They that are of faith, the same are the children of Abraham." But then we say, Not God's spiritual people ONLY, but the literal Israel also, AS A NATION, were *especially* contemplated of the Mediator, in his bloodshedding. He is the Messiah, the King, *of that people*: and, AS SUCH, he contracted the covenant with God. For *them*, his own people and nation, he shed that blood which is the *seal* of the covenant.

For this we have the express words of Holy Scripture. Mark the words of the Evangelist St. John, (chap. xi. 50, 51.) Caiaphas, the high priest, said, "It is expedient for us, that one man should die for the people, and that the whole nation perish not." Now, observe:—And this spake he, NOT OF HIMSELF: but, being high priest that year, he PROPHESED that Jesus should die FOR THAT NATION." Mark, "for that nation," Jesus shed the blood which ratified the covenant; to which, therefore, the NATION, thus became, necessarily, a party, in Christ, (though not *immediately*, in respect of *actual enjoyment*,) and God the other party; engaged TO THEM, to fulfil, in them, the grace of it. Remark, too, that a notice, by the evangelist, of the *spiritual* Israel, the elect Church from among the Gentiles, immediately follows; in which they are, pointedly,

distinguished from the literal Israel. “And not for that nation ONLY, but that, ALSO, he should gather together in one the children of God that were scattered abroad.”

This testimony to the point we are establishing—Israel’s interest, as a nation, in the new covenant,—is, to my mind, most striking and conclusive. The sacrifice which established the covenant was made for the nation by its king, acting, herein, as mediator between them and God, that the whole nation might be preserved and blessed, according to the tenor of it; and, in virtue hereof, they *are* preserved, to this hour. And it is not a little remarkable, that the last words which, it is probable, the Holy Ghost ever spake, by the ministers of the old dispensation, (when that covenant was just expiring, by the death of Messiah,) were a testimony to this most interesting and important fact,—the interest of the nation, as such, in the covenant that was to succeed it.

Such, then, is our argument,—derived from the text itself; from the whole preceding and following context, for several chapters; from the use made of the passage in the New Testament, in an argument with Hebrew believers; and, lastly, from their Messiah (the Mediator of the covenant) being expressly declared, by the Spirit,

to have shed his blood (that is, ratified the covenant) “for that nation,”—such, I say, is our argument, for the ultimate establishment of the new covenant with the restored nation of Israel, (the united ten tribes and two tribes,) under “Messiah the Prince,” in the latter days. By the marvellous interposition of God, they are, yet, a people, separate from all other people, though intermingled among all, under the whole heaven. Still that ancient prophecy stands good, “They shall not be reckoned among the nations.” By their King, Messiah, the covenant is, already, ratified for them with God. They are, even now, a party to it, in Christ; and, when their hearts shall be turned to their King, they shall be a *consenting* party. The covenant, which is now in abeyance,—the fulfilment of it suspended, through their unbelief and rejection of it, will, then, be a compact, actually made good, by God, in the experience of that whole people, small and great, as the old covenant was made good to their fathers. “As for thee also, (Zion,) BY THE BLOOD OF THY COVENANT I have sent forth thy prisoners, out of the pit wherein is no water.” (Zech. ix. 11.)

There is a singular variation of expression, in the announcement of the covenant in my text, which (if I mistake not) obscurely intimates, after the manner of prophecy, such a delay, and interval,

between its ratification by Messiah, and its establishment, in *fact*, as a national covenant, with Israel. I refer to the double expression, "Behold the days come, that I will make a covenant:" and, then, "This is the covenant that I will make with them, AFTER those days, saith the Lord." How can the covenant be made in certain days, and, yet, *after* those days? The explanation, I conceive, is this. In the days of Messiah, God, by his death, set aside the old covenant, and made (ratified) the new covenant with him. But, "*after* those days," this covenant shall be made with, (that is, established, and brought into the actual enjoyment of) the nation for whom it was so ratified, and who, at first, and for many succeeding centuries, rejected it.

To them, be it remembered, it was first proposed, after the death of its surety. His apostles were specially enjoined, by Christ, to *begin* their Gospel *at Jerusalem*. And, when they went with it *beyond* Jerusalem, still, in every place, it was to "the house of Israel and Judah" that they *first* made it known. Not till it had been refused, and contemned by *them*, had they any liberty to propose it to the Gentiles. "It was NECESSARY, that the word of God should *first* have been spoken to *you*: but, seeing ye put it from you, and

judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts xiii. 46.)

Thus, indeed, through Israel's rejection of it, we confess, with joy, and wonder, and praise to God for his mercies, this rich covenant of blessing has come, for eighteen hundred years, to be the most precious privilege and inheritance of the Gentile world: of the elect of God, "out of every kindred, and tongue, and people, and nation." The "blessing of Abraham" is "come on the Gentiles, through Jesus Christ." We "receive the promise of the Spirit, through faith." (Gal. iii. 14.) We are "grafted in" among the natural branches, and "with them partake of the root and fatness of the olive-tree." The spiritual benefits of the covenant flow with a Divine fulness into our hearts, through precious faith in Jesus Christ. "There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him: for, whosoever shall call on the name of the Lord shall be saved." (Rom. x. 12, 13.) These are truths, which we would not, cannot question, for an instant. We enjoy the grace of the blessed covenant. We know, from experience, that its promises are all truth to *us*; "all yea, and amen, in Christ Jesus," (2 Cor. i. 20,) to every one that believeth. "The casting

away of them has been the reconciling of the world:" the "fall of them the riches of the world:" the "diminishing of them the riches of the Gentiles." We have "received mercy through their unbelief." (See Rom. xi. 12, 15, 30.)

But, Is their fall, their unbelief, to be always? Shall Israel never be restored? never enjoy the new covenant of their Messiah? or enjoy it, only by coming in to the Church of the present dispensation, with the loss of all national distinctions and privileges? Is that word of God to fail, (verse 36,) they shall not "cease from being a nation before me for ever:" and shall Jesus never be "King of the Jews," when he lived and died, asserting his right and title, so to be? O away with these miserable Gentile prejudices, and pride, and "boasting against the natural branches:" (Rom. xi. 18:) to support which we are obliged to do violence to the plainest and reiterated testimonies of God's word. My brethren, the present election from among the Gentiles has its "fulness:" and "when the fulness of the Gentiles is come in," mark what is to follow. "So, all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. This is my covenant unto them, when I shall take away their sins." (Rom. xi. 25—27, from Isa. lix. 20, 21.) You see, there

is a covenant of God unto them, even as they now are, to which he has respect, and in virtue of which he will save them, and send Messiah, their King, to be their deliverer, and take away their sins. "God hath concluded them all in unbelief, that he may have mercy upon all." (Rom. xi. 32.) He has *cast away, nationally*, for a season, that he may have *mercy* on them *nationally*. "Behold the days come, that I will make a new covenant with the house of Israel, and with the house of Judah, after those days, saith the Lord."

I proceed, II., to the consideration, in detail, of the several promises of this new covenant, which (as we have seen) is to be established with Israel and Judah, in the latter day.

And here I may make one remark, preliminary to such consideration, and which will be our clue to the interpretation of all the particular promises of the covenant. Seeing that the covenant is specially *Israel's* covenant, (however, for a long interval, through their rejection of it, believing Gentiles have had the rich spiritual enjoyment of its blessings,) it is evident, that, when, at length, God's engagement to establish it with them shall take effect, there will then be the most complete, unqualified accomplishment, to the letter, of every particular promise, the development of all its grace, in the fullest sense and manner of which

it is capable. As it was with the old law covenant, so will it be, also, with this. "Not one jot or tittle can pass from it, till all be fulfilled." It will be fulfilled in them, not merely in the *inward* experience (as now) of believing individuals among the nation, but *nationally*; so that it will express the collective experience, and be (as it were) the epitome of the history of that whole people.

If we examine the terms of this new covenant of God with Israel, we find two great and leading particulars under which the blessings promised in it may be arranged: JUSTIFICATION and SANCTIFICATION: the free, complete, everlasting forgiveness, and oblivion, of all possible offences; and then, all spiritual blessedness, resulting therefrom: more especially, these three: divine *renewal*, divine *relationship*, and divine *illumination*.

The basis, and foundation stone, of the whole edifice of covenant blessings, is (as I have said) the most free, perfect, and everlasting forgiveness, and oblivion, of all possible offences. For I will forgive their iniquity, and I will remember their sins no more: or, (as the apostle quotes the words, Heb. viii. 12,) "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

These are the terms which God lays down, as

the beginning of all his future dealings with Israel. So he takes them into covenant; with the most entire obliteration, the clean wiping out, of all that mighty mass of national iniquities, under the weight of which they have been lying, accursed, for, now, nearly eighteen hundred years, and only *aggravating* their guilt, by their *continued* impenitence and rebellion against their King. What are the judgments of God that are yet to fall upon that devoted people, it is impossible, accurately, to tell. Their own Scriptures clearly predict a last dreadful tribulation, "the time of Jacob's trouble," (Jer. xxx. 7,) when they shall drink "the *dregs* of the cup of trembling, and wring them out:" when "the consummation, and that determined shall be poured upon the desolate." (Dan. ix. 27.)

But then, at length, mercy succeeds to judgment. "I will not contend *for ever*," saith the God with whom we have to do, "neither will I be *always* wroth: for the spirit should fail before me, and the souls that I have made." (Isa. lvii. 16.) And, when once mercy's tide sets in, to that people, O with what a swelling, overflowing flood, will it speedily obliterate *all traces* of foregoing judgments! swallow up, and bury in the depths of everlasting oblivion, all their former shame, and bygone iniquities, and fill every bosom, of the

ransomed thousands of Israel, with wonder, and joy, and praise. "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury. (Here, at least, is not the Gospel Church; there can be no doubt, what is the Jerusalem that is here addressed.).....Thus saith thy Lord, the Lord, and thy God, that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury: thou shalt NO MORE 'drink it AGAIN, but I will put it into the hand of them that afflict thee." (Isa. li. 17, 22, 23.) "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment; but with EVERLASTING KINDNESS will I have mercy on thee, saith the Lord thy Redeemer. For this is AS THE WATERS OF NOAH unto me: for, as I have sworn, that the waters of Noah should no more go over the earth, so have I sworn, that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, nor the covenant of my peace be removed, saith the Lord, that hath mercy on thee." (Isa. liv. 7—10.) "Comfort ye, comfort ye my people, saith your God: speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished; that her iniquity is pardoned; for

she hath received, of the Lord's hand, double, for all her sins." (Isa. xl. 1, 2.) "I, even I, am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (Isa. xliii. 25.) "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee." (Isa. xliv. 22.) "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." (Jer. L. 20.) "And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise, and an honour, before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble, for all the goodness, and for all the prosperity, that I procure unto it." (Jer. xxxiii. 8, 9.)

See, here, (as I have said) the *flood-tide* of mercies and forgivenesses setting in, to Israel; the Lord turning the captivity of his people "as the rivers in the south," when, for ages, the scorching heat of Divine judgments has dried up all their channels of blessing, and made them as the parched desert, and like the heath in the

wilderness. But, now, the Lord returns to Jerusalem in mercies. In that day, (the day in which “the Lord shall set his hand again, **THE SECOND TIME**, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, &c.”) “In that day, thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation: I will trust, and not be afraid: for the Lord Jehovah is my strength and my song: he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.” (Isa. xii. 1—3.)

O what a day will that be to Israel, when, instead of the cross of Messiah being to them (as now) a stumbling-block, they shall see that the precious blood-shedding of Immanuel is the foundation of all their mercies; the seal of their new covenant of grace and peace: the life of all their joys:—when they shall say, in the language of their own prophet, which they can now so little explain or understand,—“Surely he hath borne *our* griefs, and carried *our* sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions: he was bruised for our iniquities: the chastisement of our peace was upon him, and by his stripes we are healed.....For the transgression of (us) his people

was he stricken." (Isaiah liii. 4, 5, 8.) This shall make that "great mourning in Jerusalem," (Zech. xii. 11,) when "the land shall mourn, every family apart:" when "they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-born."

And when once "their uncircumcised heart" shall be thus "humbled, and they shall accept the punishment of their iniquity," (Lev. xxvi. 41,) then, all the grace of this new covenant of Messiah shall flow forth to them. "A fountain shall be opened, in that day, to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness." (Zech. xiii. 1.) The Lord will "appoint, unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." (Isaiah lxi. 3.) "I will forgive their iniquity, and will remember their sin no more." Yes, that sin of sins shall be forgiven, yea, forgotten, yea, made an end of for ever,—the murder of Jesus, their King!—the blood of the Son of God! That blood which they imprecated on themselves, saying, "His blood be on us, and on our children,"—that blood, which has so long been upon them for judgment, shall, then, be

sweetly sprinkled on them for mercies: the price and pledge of blessing—the blood *of their covenant*. “Though their sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” (Isaiah i. 18.) Wonderful grace, and miracle of love, of God, which (blessed be his name) we, poor Gentile sinners, experience along with them! forgiveness, by the precious blood of Jesus, of accursed sinners, who shed the blood that saves them!

You have a beautiful exhibition of the feelings of Israel, in the contemplation of this grace and goodness of God, in the concluding words of their prophet Micah. The Lord has been comforting Zion: telling them, how their walls shall be built again: how he will feed them in Bashan and Gilead, as in the days of old: how, *according to the days of their coming out of the land of Egypt*, he will do unto them marvellous things; how the nations shall see, and be confounded at all their might; they shall lay their hand on their mouth; their ears shall be deaf. And then follows that burst of adoring ecstasy, of that whole people,—no longer able to contain themselves, in the sense of this forgiving grace, and plenteousness of goodness,—“Who is a God like unto thee! that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage: he

retaineth not his anger for ever, because he delighteth in mercy. He will turn again : he will have compassion upon us : he will subdue our iniquities ; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers, from the days of old." (Micah vii. 11—20.) "This is the covenant that I will make with the house of Israelafter those days, saith the Lord.....I will forgive their iniquity, and will remember their sin no more."

We come, now, to the *other class* of promises, of this covenant, which are built upon the mercies we have been considering : of which God says, I will do thus and thus, FOR I will be merciful. We have included them under the general name of *promises of sanctification* ; as they set forth a state of singular holiness, and spiritual glory, of the whole nation of Israel.

The first of these promises is one

1. *Of divine renewal.* "I will put my law in their inward parts, and write it in their hearts."

This God *now* does, for every believing sinner, Gentile and Jew alike, who "lays hold on his covenant : " comes to him (that is) for mercy on the terms of it, through Jesus its Mediator. But this grace, is at present, limited to *individuals* :

the "few" who are "chosen," out of the "many called." Nations, as such, know nothing of it. When the new covenant shall be made with Israel, it will be otherwise. It will then be a *national* covenant, fulfilled in the *whole* seed of Jacob, with hardly, if, indeed, in *their* case, with *any* exception.

At present, God is taking *out of* every nation a people to his name. In the case of restored Israel, he will take the whole people: the universal nation. The present dispensation of an *election* will then have gone by, and that of *universality* will have succeeded to it. "ALL Israel shall be saved." He shall "turn away ungodliness FROM JACOB." He will "have mercy upon ALL." (Rom. xi. 26, 32.)

Accordingly, the designation of Israel, in that day, is, "the righteous nation." "Thy people shall be ALL RIGHTEOUS; they shall inherit the land for ever." (Isaiah lx. 21.) "In that day shall this song be sung in the land of Judah, We have a strong city: salvation will God appoint for walls and bulwarks. Open ye the gates, that THE RIGHTEOUS NATION WHICH KEEPETH THE TRUTH may enter in." (Isaiah xxvi. 1, 2.) "And they shall call them (when Christ their 'salvation' cometh to them, v. 11), THE HOLY PEOPLE: The redeemed of the Lord: and thou shalt be called, Sought out: A city not forsaken." (Isaiah lxii. 12.)

“And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called HOLY: even EVERY ONE THAT IS WRITTEN AMONG THE LIVING, in Jerusalem.” (Isaiah iv. 3.)

“And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, THE CITY OF RIGHTEOUSNESS; The faithful city. Zion shall be redeemed with judgment, and her converts with righteousness; and the destruction of the transgressors, and of the sinners, shall be together; and they that forsake the Lord shall be consumed,”—none such (you see) are to be left. (Isaiah i. 26—28.) “Awake, awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the HOLY CITY; for, henceforth, there shall NO MORE come into thee THE UNCIRCUMCISED and the UNCLEAN.” (Isaiah lii. 1.)

What have we here, my brethren, but that glorious thing which has never yet been seen, in our miserable world; but which shall be seen, first, in the nation of Israel,—a people,—one and all of them,—the entire community,—“**HOLINESS TO THE LORD:**” “every one that is written among the living in Jerusalem.” This is to be their national covenant, in the days of those mercies which are the foundation of it. “I will put my law in their inward parts, and will write it in their hearts.” Their *old* covenant had this law written

for them on tables of *stone*. This, on “the *fleshy* tables of the *heart*.” Their *old* covenant declared the *terms* of the law, and cursed for disobedience: This gives the law in their hearts, and gives strength, and spirit, for its fulfilment.

If we look into their prophetic Scriptures, we find them full of this glory of the new covenant, the inward sanctification, and divine renewal, of that whole nation. “I will give them (says God) one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant (this same new covenant) with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good; and I will plant them in this land, assuredly, (note this, that you may be sure, who they are that are here spoken of,) with my whole heart, and with my whole soul.” (Jer. xxxii. 39—41.) So, again, by the prophet Ezekiel, “I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. (Note, again, this mark upon the people addressed.) Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you: a new heart also

will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers," &c. (Ezek. xxxvi. 24, and following verses.)

Now, here, we have this new covenant promise, of the gift of God's Spirit to dwell in his people, and sanctify them, given to that Israel, to whom God pledges himself that he will, at that same time, gather them again out of the countries, and give them the land that he gave to their fathers. This interweaving of their recovery from their dispersions, and restoration to their land, cuts off all escape from the proper and special application of this most glorious promise of God, to the literal seed of Jacob.

In that day of Israel's mercies, "the Spirit shall be **POURED** upon them from on high," (Isaiah xxxii. 15,) the Spirit of holiness, in a manner to which there has been, hitherto, no parallel; and of which the Pentecostal shower was but an earnest. This is that "gracious rain" which God will "send upon his inheritance," whereby he will "refresh it, when it is weary." (Psalm lxix. 9.) So St. Peter, in his sermon to the Jews, refers to

the times of this new covenant grace, as “times of refreshing (*καιροὶ ἀναψύξεως*) from the presence of the Lord:” and it is worthy of remark, that those words of Isaiah, “Until the Spirit be poured upon us from on high,” are, in the Greek version of Symmachus, rendered, “until there be REFRESHING (*ἀνάψυξις ἐξ ὕψους*, qu. *הַיָּהוָה* for *הַיָּהוָה*) from on high.” “Repent ye, therefore, (says St. Peter, Acts iii. 19, 20,) and be converted, that your sins may be blotted out; that times of refreshing may come, from the presence of the Lord, and he may send Jesus Christ, which has been fore-ordained for you.” (*ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστόν.*)

These times, observe, are, when Israel’s sin shall be blotted out; and the “refreshing” lies in the fulness of the effusion of the Holy Ghost, (the great “Comforter,”) upon that whole people; writing God’s holy, and good, and perfect law, in their hearts; turning them, in truth, to God; making “their peace as a river, and their righteousness as the waves of the sea.” “I will put my law in their inward parts; for I will forgive their iniquity.”

A second, of these promises of sanctification, is

2. *Of Divine relationship.* “And I will be their God, and they shall be my people.”

This promise, clearly, implies one, or both, of

two things: either, that God shall be Israel's God, under *this* covenant, in *another* and *better* manner, than ever he was *before*: or, that he shall be their God *again*, and they his people, after they shall long have *ceased* to be to him in that relation.

In *both* these senses the words are true, and will be made good to Israel, in the day of their mercy.

The words occur, as part of the *old* covenant: but there is a *fulness* of glory in them, as they are adopted into the *new* covenant, which shall utterly eclipse all their *former* experience, when they had only the shekinah,—the *shadow* of the Divine Majesty, visibly displayed among them.

Further, the words are true, in the sense which implies, that Israel, at the time of God's making the new covenant with them, shall have ceased to stand to him in that relation which is here expressed. Such is, precisely, the present condition of that people. They have long been out of covenant with God: cast off, but not for ever.

And herein (I may observe, by the way, from Ben Ezra) we have our two strongest proofs, that the splendid promises of God to Israel, by his prophets, had not their fulfilment in their return from Babylon. First, because these mercies are promised to Israel under a *NEW* covenant, an

EVERLASTING covenant; whereas it is notorious, that Israel returned from Babylon under their OLD covenant, and *continued* under it, until Christ. Secondly, because these mercies are promised to Israel, at a time when they shall long have *ceased* to be a people to God, and God a God to them: whereas, in Babylon, however God *punished* his people, certainly, they never *ceased* to be such to him. In their *present* dispersion, God *has* said to them, “Lo Ammi: ye are not my people, and I will not be your God.”

But, “in the place where it was said to them, Ye are *not* my people, there shall they be called, The sons of the living God.” (Hos. i. 10.) “I will be their God, and they shall be my people.”

This promise, like the foregoing, has, doubtless, a very blessed fulfilment, after a spiritual manner, in the experience of believers under the Gospel. It is true to God’s spiritual Israel, the people chosen of him, in Christ, to be a people to his praise. But, if we look at the promise as part of a covenant with a *nation*, a body *politic*, dwelling together as one community, in their land, it is clear, it must have to *them* a fulfilment of *another kind*, than their individual, spiritual enjoyment and service of God, though that will be included.

In fact, God’s own interpretation, by his acts,

of this promise, under the old covenant, is sufficient to prove the point. For, by this engagement of the covenant, he accounted himself *pledged to the nation to be their KING*; and, according to the character of that typical and imperfect dispensation, he *was* their king in the midst of them; dwelling among them, and ruling them, not, indeed, *visibly*, but, yet, by visible *symbols* of his presence: the glory of the Lord appearing over the mercy-seat, and “his Urim and his Thummim” being “with Levi, his Holy One.” (Deut. xxxiii. 8.)

Now, we argue thus. If, under that dispensation of *shadows*, these *visible displays* of the Divine glory were, yet, necessary to the fulfilment of this promise, what can we look for, when the *reality* is come, which the former dispensation prefigured, but the *substance* of the Mosaic shadow—the very presence of Deity: Immanuel, God with us? “If the ministration of *condemnation* be glory, much more doth the ministration of righteousness *exceed* in glory:” and how can the *symbol* of Deity be exceeded, but by the *actual presence* of the Being symbolized? An *invisible, spiritual* presence of Christ may satisfy the promise, while (as at present) the covenant is made good in the hearts of an *invisible, spiritual people*. But, when the *kingdom* shall be *visible*,

certainly, the *King* will be so, too. When the covenant shall be Israel's *national* covenant, Messiah, their prince, will remember, and fulfil his name, "Immanuel, GOD WITH US." He has the promise of the throne of his father David, and that throne he will fill. He is now gone into the far country, "to receive for himself the kingdom:" he is sitting on God's throne, at his right hand, till all things be ripe, for his enemies being made his footstool, and then he will "return, *having received the kingdom.*" (Luke xix. 11—15.) So he told his nation, when he presented himself to them, at the first, as their king, and they rejected him: "Ye shall not see me, henceforth, TILL ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. xxiii. 39.) Then they shall behold him again. "The Redeemer shall come to Zion," and he "shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." (Luke i. 33.) Then that word shall be accomplished, that is addressed to them by their Prophet Zephaniah, (ch. iii. 14, 15,) "Sing, O daughter of Zion: shout, O Israel: be glad, and rejoice with all thine heart, O daughter of Jerusalem: the Lord hath taken away thy judgments: he hath cast out thine enemy: THE KING OF ISRAEL, even the Lord, is IN THE MIDST OF THEE: thou shalt not see

evil, any more." No: God himself is *with* them, and is their God: and this will well account for all that singular glory, which is described as resting, in that day, upon Israel: "THY GOD, THY GLORY." "The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously." "I will be their God, and they shall be my people."

The third, and last, of these promises of sanctification, is one

3. *Of Divine illumination.* "They shall teach, no more, every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

A partial, spiritual fulfilment, this promise also, like the rest, has, even now, in the experience of all who believe. They "have an unction from the Holy One, and they know all things:" all (that is, for facts compel us so to limit it) that is essential for them to know, connected with the salvation of their souls: such a knowledge herein, as the holiest and wisest, of Old Testament saints, could, in no way, attain.

But, if we consider the precise terms of this promise, "They shall no more teach, saying, Know the Lord: All shall know me, from the least to the greatest:" we must, at once, acknow-

ledge, that, in anything like a *strict* and *literal* sense, these words, even as respects the spiritual Church, have never yet had an accomplishment. Mutual exhortations, and helps, and teachings, are still needed, by God's most favoured children, notwithstanding the increase of light, and the superior inward illumination by the Spirit, enjoyed, in our day, above the days of the old covenant.

It shall be otherwise, in that day of spiritual light, and brightness of glory, that is presently to dawn on Israel. Then this promise of the covenant shall have, in them, its *plenary* and strict accomplishment. "It shall come to pass, afterward, (says Joel, ch. ii. 28, after the destruction of the northern army,) that I will pour out my Spirit (evidently, as a spirit of illumination,) upon all flesh; and your sons and your daughters shall prophesy: your old men shall dream dreams: your young men shall see visions. And also upon the servants and the handmaids, in those days, will I pour out my Spirit." "All shall know me, from the least of them (the servants and the handmaids) unto the greatest of them, saith the Lord."

In the day of Pentecost, and in the first days of the Gospel Church, God was pleased to give a little *earnest* of this grace. We have only to look at 1 Cor. xii. to see how differently things were

ordered, to what they are, or could possibly be, now, in their worshipping assemblies, when (as the apostle tells them) they might "*all* prophesy, one by one, that all might learn, and all might be comforted." But these gifts presently ceased in the Church. This promise is to have its completeness of truth, when the covenant shall be Israel's national covenant, in the latter days.

The reason of so singular a state of things, so marvellous an illumination of that whole people, one and all of them, that instruction, such as is common with us at present, shall be absolutely useless, and superseded,—The reason (I say) of this, on *our* view, is evident. The great Prophet of the Church—the true Solomon—"who, of God, is made unto us wisdom," shall then be present with his people Israel, and the anointing upon the head of their king shall flow down to every subject of his blessed rule: "The spirit of wisdom and understanding: the spirit of counsel and might: the spirit of knowledge and of the fear of the Lord: and shall make (them) of quick understanding in the fear of the Lord." (Isaiah xi. 2, 3.) Then God's Urim and Thummim shall be with *all* his holy ones, as, in imperfect type and "pattern" of these "heavenly things," it was with Levi, under the old covenant. "Their sons and their daughters, their old and their young,

their servants and their handmaidens,—on all of them (saith God) I will pour out my Spirit.” “All shall know me, from the least of them unto the greatest of them, saith the Lord.” “I will POUR water upon him that is thirsty, and FLOODS upon the dry ground. I will pour MY SPIRIT upon thy seed, and my blessing upon thine offspring.” (Isaiah xliv. 3.) “O thou afflicted, tossed with tempest, and not comforted, Behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And (more than all beside) ALL THY CHILDREN SHALL BE TAUGHT OF THE LORD, and great shall be the peace of thy children.” (Isaiah liv. 11—13.) “All shall know me, from the least of them unto the greatest of them, saith the Lord.”

A few words must suffice, in conclusion, on

III. The character of the dispensation, resulting from so glorious a fulfilment of such “exceeding great and precious promises” to the whole collective body of that great and mighty nation,—the restored Israel.

There is a strange jealousy, in the present Gospel Church, (just as there was in the ancient Jewish Church,) against any kind of dispensation, however glorious, different from that under which

we live. The millennium they will have to be, but the present dispensation perfected, and essentially of the same character. But, setting aside now, for a moment, the glorious hope to which we cling, of the manifestation and personal reign of the Lord from heaven, in a restored earth, and in the day of the earth's rest, if our brethren would only put together, and well weigh, the particulars, which even themselves confess are to have place, in the millennial state of the earth, we think they would see, at once, that they are such as to constitute a day of GLORY, not perfect indeed, but yet, as essentially and widely different from the present day of GRACE—the *Christian* day, as *that* is from the *Jewish*, or even more so. I have not time to follow out the idea. Let me suggest only one feature of difference, rendering inapplicable a vast portion of Scripture to the then condition of the Church, viz. the difference between the Church oppressed, suffering with Christ, limited in extent, as now; and the Church co-extensive with the world, free from Satan's vexing, and everywhere triumphant. Who can estimate the revolution involved herein?

But let us look, now, at the house of Israel and Judah, established as "one kingdom, in their land, upon the mountains of Israel," at the beginning of that day of blessedness, when they shall stand

forth, in the sight of the wondering, admiring nations, the covenant people, again, of Jehovah their God, with all these excellent promises fulfilled to them to the letter, in all the length and breadth of their community.

What a marvellous sight will then be presented to the eyes of men ! That people, for so many ages cast off by their God ; scattered and peeled ; a byword and a derision ; an astonishment and a hissing, for their iniquities, among all nations : now, in a moment, with miracles and wonders, brought back to the land of their fathers : all their sins forgiven : all their transgressions buried in everlasting forgetfulness. Instead thereof, the Holy Ghost filling every soul : the holy law of God written in their hearts, and influencing their affections : the light and knowledge of God enlightening, not *some*, nor *many*, but ALL of them, from the least to the greatest : God, most gloriously, and (as *we* believe) *visibly*, in the person of Jesus Christ, present with them, as their God : *showing* himself a God to them, in unparalleled communications of Divine goodness : and they manifested as his people, in the face of all the nations of the earth, by the most illustrious displays of his power and providence in their behalf, and their returns of entire affection, and devotion, and willing service. This will be

such a sight as the world has never seen, has never thought to see, from the day that God created man upon the earth, to this hour.

And what (think you) will be the effect of this grace to Israel, on the nations who shall witness it? The apostle will inform us. "The receiving of them" shall be, to the world, "LIFE FROM THE DEAD." The *casting away* of them has been the reconciling of the world: how much *more*, their *fulness*. Then that word to Abraham shall have its full accomplishment, "In thy seed shall all the families of the earth be blessed." The glory begins with Israel. Its sun, like the natural sun, rises, first, in the east. On them, first, will the morning dawn of that blessed day, the day of the rest, the Sabbath-keeping that remains for this weary world, when "the sinners shall be consumed out of the earth, and the transgressors shall be rooted out of it, and the meek shall inherit the earth," and the "saints shall possess the kingdom." But the day that first dawns on *them* will spread itself to every spot of this habitable globe. We believe, indeed, that the beginning of God's mercies to Israel will be marked with corresponding judgments, desolating judgments, on the guilty nations who have oppressed Israel, and abused the long day of Gospel grace and privilege, vouchsafed to them in vain. The image of

Daniel (chap. ii.), or the four Gentile monarchies, must be broken in pieces, by the blow of the stone cut out without hands. "The gold, the silver, the brass, the iron, and the clay," must be "broken in pieces together, and become like the chaff of the summer threshing floor;" and so the stone, EXISTING ALONE in the earth, "shall become a great mountain, and fill the whole earth." "I will give thee the heathen for thine inheritance, (saith the Father to his exalted Son;) thou shalt BREAK them with a ROD OF IRON: thou shalt DASH them in pieces like a potter's vessel." (Ps. ii. 8, 9.) All existing institutions and kingdoms opposed to Christ must perish, and "few men," as Isaiah speaks (chap. xxiv.), few, at all events, of the professing Christian nations, "be left."

But, thenceforth, a new day, another order of things is begun, in the earth. The "handful of corn in the earth, upon the top of the mountains," shall grow and multiply; "the fruit thereof shall shake like Lebanon, and they of the city shall flourish, like grass of the earth." (Ps. lxxii. 16.) Satan shall be bound, who now deceives, and destroys the nations. The curse of God shall be rolled away from the earth: there will be a paradise state of it, and of them that dwell in it; specially (we believe) in Palestine. There will be a dispensation of glory, of righteousness,

of the Spirit, in its fulness. The holy people, the righteous nation, Israel, shall walk before their present, manifested King, in the beauty of holiness: and in them, and along with them, shall all the families of the earth be blessed, like them. Christ shall be king, not (as at present) of a few hidden ones, among the nations of the ungodly; but of the whole population of the globe. "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." (Zech. xiv. 9.) Christ will not then (as at present) "*sprinkle* many nations," with his Spirit: (a term which most accurately describes his influences, in the *now* dispensation of an *election*;) but "the Spirit shall be *poured* upon us, from on high." "I will *pour* water upon him that is thirsty: *floods* upon the dry ground." "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the seas." (Habak. ii. 14.) All people, nations, and languages shall serve him. (Dan. vii. 14.) "The whole earth shall be filled with his glory." (Psalm lxxii. 19.) The day of Israel's covenant is the day of "the regeneration," physical and moral, of this lower world. Accordingly, God speaks of this kindness to Israel, as if it were the same thing with the creation we are looking for, of new heavens and a new earth. "Behold, I create new heavens, and a new earth;

and the former shall not be remembered, nor come into mind. But be ye glad, and rejoice for ever, in that which I create: FOR BEHOLD, I CREATE JERUSALEM A REJOICING, and her people a joy." (Isaiah lxxv. 17, 18.) "I have put my words in thy mouth, and I have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, AND SAY UNTO ZION, THOU ART MY PEOPLE." (Isaiah li. 16.) "Sing, O ye heavens, for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains; O forest, and every tree therein: *for the Lord hath redeemed Jacob, and glorified himself in Israel.*" (Is. xlv. 23.)

See, my brethren, the immensity of glory and joy and blessedness, the new creation of this wretched world, for which we are waiting, till the season of Israel's mercies, the day of their new covenant, be come. O let us give our God "no rest, until he arise, and till he make Jerusalem a praise in the earth." "Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." Amen, Amen.

LECTURE VII.

THE PRESENT DISPERSION A MORAL WARNING
TO THE GENTILES, A LITERAL FULFILMENT
OF PROPHECY, AND A SURE PLEDGE
OF THEIR FUTURE RETURN.

BY THE REV. W. R. FREMANTLE, M.A.,
MINISTER OF WEST STREET EPISCOPAL CHAPEL.

ROMANS XI. 20.

*“ Well; because of unbelief they were broken off,
and thou standest by faith. Be not highminded,
but fear.”*

GOD has greatly honoured the Jewish nation,—he has from the beginning assigned to them a prominent place in the development of his purpose of mercy to the world, and every particular connected with their history must be deeply interesting to the Scriptural student. In taking a rapid glance at their high appointment in the Divine purpose, two particulars attract

our notice. The first is the agency in which they have been employed as individuals, and the second the result to be accomplished in them as a nation. The first embraces the covenant of grace according to an election of persons; the second, the constitution of a nation wholly righteous, and the diffusion of national righteousness over the whole earth. The dealings of God with Israel hitherto, exemplify the former—the latter remains to be fulfilled.

But we must observe further, that the completion of the purpose according to the election of persons, was not confined to the Jewish nation. Others were included in the covenant, who, in due time, were to be admitted to the privileges of individual salvation, before this dispensation of Divine love closed. Hence, we contemplate two distinct families in the earth. The Jew and the Gentile. The Gentile, occupying a secondary place to the Jew, but in process of time enjoying equal privileges in the covenant of grace. For while, “to the Jew first, and also to the Greek,” marks the order of rank; “unto them which are called, both Jews and Greeks, Christ, the power of God and the wisdom of God,” marks the “no difference” and equality as to privilege, for both are made one in Jesus Christ. Yet, it will be admitted, the Jew has had the precedence

in the favour of God, and has been employed as the herald to usher in the grace of God to the Gentile; and having effected this primary object, we assume that the Jew will hereafter be employed nationally to make known the love and mercy of God to all the nations upon earth. And this intimately concerns every one of us, as a brief review of the covenant of grace will testify. For, beginning with Abraham, the father of the faithful and the friend of God, we find the Lord raised up in his family a righteous seed—an election of individuals, who, from one generation to another, walked by faith, kept the truth, saw the promises afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims upon earth. But they were few in number compared with the bulk of the nation descended according to the flesh from the loins of Abraham. There were Ishmaels, and Esaus, and Nadabs, and Abihus, and Korahs, and Jeroboams, and Ahabs, who rebelled against God, forsook the Lord, provoked the Holy One of Israel to anger, went away backwards, broke down his altars, slew his prophets with the sword, bowed down to Baal, sacrificed their sons and daughters to devils, until God cast them off from being a nation, and sent a heavy punish-

ment upon them, scattering them to the four winds, as ye see them this day, and transferring their privileges to another people—even to us Gentiles, “who were not a people, but are now the people of God, who had not obtained mercy, but now have obtained mercy.”

The Jews had priority of honour and blessing, chiefly, because that unto them were committed the oracles of God, to them pertained “the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.” The stream of electing grace first flowed in Jewish veins, and it was not until the nation filled up the measure of their guilt, that it passed into another family. But does the history of Israel end here? Have they ceased to exist as a separate people, and become incorporated with the Gentile Church? Has the Lord sealed up the vision and prophecy concerning them? This is, or rather has been, the opinion of many. But what does the fact before our eyes teach? We see in the midst of us a dispersed and distinct nation, the only instance of any upon record, which has survived the loss of its civil and religious polity. We are bold to invite the sceptic to account for this

upon natural principles. Where is the man who can trace the history of the extermination of the ten tribes, or follow them to their hiding-place, in which for 2,600 years they have remained in complete obscurity? Many have attempted this, but no one has ever yet given anything approaching to a solution of the difficulty. Who can deny the existence of the tribes of Judah and Benjamin as a distinct people to the present day? They have survived the state of divorce to which the ten tribes have been exposed, and through various vicissitudes have maintained their acknowledged separate but dispersed individuality from the destruction of Jerusalem to the present hour. They survived the captivity in Babylon, the mixture with various nations on their return, their intercourse with the victorious powers of Greece, the persecutions of Antiochus, their subjection to the Romans, and their abasement under the Persians, Saracens, Turks, and Egyptians; yet we see the prophecy fulfilled—"The nation shall dwell alone, and shall not be reckoned among the nations." They have rarely intermarried with the strangers among whom they have sojourned; and although separate as the dew among many nations, they have, like the dew, preserved their essential unity. In their language, customs, and religion, they are

essentially Jews—they observe the feasts of the Mosaic ceremonial, and the outward sign of circumcision—they abstain from blood and idolatry, and are zealous for the law—even in their features and physical conformation they exhibit a distinctness of character which stamps them as the nation scattered and peeled, a people terrible from their beginning hitherto, a nation meted out and trodden down. And this is not an arbitrary or groundless assertion, for we can produce the testimony of those who, upon purely natural principles, are obliged to bow before the mystery of Divine agency. A modern physiologist writes thus:—“The Jews exhibit one of the most striking instances of national formation, unaltered by the most various changes; they have been scattered for ages over the face of the whole earth, *but their peculiar religious opinions and practices* have kept them uncommonly pure.” (Lawrence on Physiology, third edition, p. 468.*) So far from its being speculative or uncertain, we have an endless combination of evidence, and the subject demands a close investigation. We ask the question, Why is this? Can it be explained? Is any practical benefit to be derived from the consideration? Assuredly, brethren, for the Holy

* See the remarks of the Rev. H. M'Neile upon this author. (Lecture ii. p. 55; “Lectures upon the Jews.”)

.Ghost calls our attention to it, and bids us pause to meditate upon the solemn, personal, and heart-searching truth conveyed in the text. "Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear."

In the present dispersion of Israel we have a living comment upon fulfilled prophecy, an evidence which the most accomplished sceptic cannot gainsay, or the most wilful Atheist deny. God has preserved this monument of his moral government that he may awaken the Church to a sense of her responsibility. He opens a page of deep but plain truth, and he that runs may read; for all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come. Israel stands as a parenthesis between fulfilled and unfulfilled prophecy, and we may trace in what is past, the elements of God's righteousness, while we anticipate the glory which shall follow hereafter. We occupy the position of a pupil who has received his first instructions from the artist. We have the outline, the deep shadows and the first tints of colour and effect, but the painting is left in an unfinished state for a study. Thus the Lord having marked out his great purposes, has placed the Jews as a study upon the earth, directing us by the light of his Word to trace in their history,

past and present, the deep, clear, and masterly outlines of his moral attributes, and thus to anticipate the glorious result when the whole shall be complete.

From this view of the subject we may gather some important lessons. May the Lord graciously teach us, and unfold the truth of his word with demonstration of the Spirit and with power!

The present dispersion affords—

1. A moral warning to the Gentiles.
2. A proof of the literal fulfilment of prophecy.
3. A sure pledge of Israel's return and glory.

1. It is to be feared that much ignorance has prevailed among professing Christians as to the dispersion of Israel, from a neglect of the plain and obvious interpretation of the chapter from which my text is taken. The judicial rejection of Israel, and the ascendancy of the Gentiles, has been regarded with a complacent self-righteous spirit by many; the heart has been puffed up with pride, the mind darkened by prejudice, so that the real, awful, and critical tenure of our privileges in the covenant of election is in a very great degree overlooked. The object of the Epistle to the Romans is to prove, that the justification of a sinner before God is wholly of grace through faith in the Lord Jesus Christ, and that as regards this article of salvation, Jew and Gentile, who are both

under sin, stand upon equal terms. But the Holy Spirit preserves throughout the Epistle a consistent and striking harmony as to the relative position of these two parties—as individuals and as nations. Thus the apostle in the chapter before us points out the procedure of the covenant, and by the often-used emblem of a tree, marks the source of Israel's fall and the elevation of the Gentile Church. He in a moment of thought carries us back to the call of Israel and their establishment as a nation.—Bringing to mind the description in Psalm lxxx. 8—11, “Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river.” By this act of distinguishing grace an insignificant and obscure people were raised to the first place in the scale of mankind, “for the Lord did not set his love upon them or choose them because they were more in number than any people, for they were the fewest of all people, but because the Lord loved them,” and exalted them above all others, “For what nation was there so great who had God so nigh unto them as the Lord God

was in all things that they called upon him for, and what nation was there so great, that had statutes and judgments so righteous, as all the law which God set before them?"* They were fenced around with privileges—nations were destroyed to make room for them—a land flowing with milk and honey was provided for their habitation—the Divine presence was in the midst of them, and nothing could have been done to make them prosperous and happy, that God did not do for them. But there was a certain righteous principle by which their advancement, step by step, was conducted. The Lord was their God, and the method which he adopted towards them was calculated to show that they were entirely dependant upon him. His overflowing grace and rich mercy towards them, demanded a constant exercise of faith in him—just in proportion, therefore, as this principle was in exercise or not the nation prospered or declined. A brief summary will illustrate this position. Abraham "believed God, and it was imputed unto him for righteousness, and he became the friend of God." By faith Isaac and Jacob fulfilled the will of God, while Esau was rejected for unbelief. By faith Moses forsook Egypt, passed through the Red Sea, and led the people into the wilderness. Through faith

* Deut. iv. 7, 8.

Caleb and Joshua entered into the promised land, while the carcasses of the Israelites fell in the wilderness through unbelief. By faith the walls of Jericho fell down. Through unbelief the children of Israel fled before the men of Ai, and the hearts of the people melted and became as water. By faith Joshua feared not the five kings who encamped against Gibeon, for God delivered them into his hand. Through unbelief the tribes of Israel did not utterly drive out the Canaanites, and the Jebusites, and Perizzites from the land, and they were thorns in their sides, and their gods were a snare unto them, and the Lord was wroth against them—and while the nation was punished for unbelief by being subjected to the successive bondage of the King of Mesopotamia, of Sisera, of the King of Midian, and of the Philistines—God reserved a righteous seed who, from time to time, cried unto him, and he delivered them from their distress. In the days of Samuel through unbelief, the people desired a king, saying, “We will have a king that *we may be like all the nations.*” By faith David was raised to the throne, and he prospered. After his death the people forsook God, and we only read of one here and there walking by faith, as in the prophets and some of the kings. In the reign of Jechoniah, the last King of Judah, Jeremiah (xxv. 8—14;

xxix. 10) foretold the captivity in Babylon for seventy years, and their restoration from it at the expiration of that period. The nation rejected this plain testimony, while Daniel and other pious Jews of the captivity laid the prophecy to heart. (Dan. ix. 2—19.) And it is not unreasonable to say, that the prayer of faith was answered in their deliverance from that bondage. But the nation continued in unbelief, which issued in the crucifixion of the Son of God and the dispersion of the people. Lo, they cast him out of the vineyard and killed him. What, therefore, shall the Lord of the vineyard do unto them? He shall come and destroy those husbandmen and shall give the vineyard to others. They were broken off for unbelief. *It was a righteous recompense.* But there was a mystery connected with this! Blindness, in part, happened unto Israel. The apostle does not say all the branches, but some of the branches were broken off. The promises were suspended, and they were dispersed as the withered branches of a tree; but the covenant grace continued to flow in Jewish veins, the root remained vigorous as ever, the first-fruits of the Gospel dispensation were Jews. It was only when the nation had filled up the measure of unbelief, that a scion cut out of an olive-tree, which was wild by nature, was grafted contrary to nature into this

olive-stock, and partook of its richness and fatness. Second in point of time, second in point of rank, the Gentile Church derived her spiritual existence and communication of privileges from a Jewish source. *Jesus Christ was a Jew*, the first preachers of the Gospel were all Jews. It was not then a new tree or a new planting, but the grafting of a fruitless scion upon an ancient and fruitful stock. It was not the transplanting of a good olive-tree in the place of an exhausted and degenerate olive-tree, but a wild olive grafted contrary to nature upon a highly favoured olive, which was blighted for a season. And here is the true standing of the Gentile Church. The wall of partition is broken down; “ye who sometime were afar off, are made nigh by the blood of Christ, for he is our peace who hath made both one.” Both branches exist by the same sap flowing from the same root. The Gentile branch spreads and flourishes, but not to the entire exclusion of the Jewish tree; some of the natural branches are broken off, but the stock remains. “Boast not, then, against the branches. But if thou boast thou bearest not the root, but the root thee.” As then the Gentile Church rears its head above the withered bough of Israel, the moral lesson is inculcated, “Be not highminded, but fear”—the reason is obvious, “thou standest by faith.” Unbelief led to their

dispersion, and unbelief, if you take not good heed, will produce the same results in your case.

Behold, then, the character and attributes of God. "He doeth all things according to his will, and giveth no account of his matters." As sovereign, he calleth whom he will, and none can boast of works or merit before him. "For he saith to Moses, I will have mercy upon whom I will have mercy, and I will have compassion on whom I will have compassion." "Is there, then, unrighteousness with God? God forbid." All his dispensations are marked by an unerring rule of equity. He lays "judgment to the rule, and righteousness to the plummet." He waiteth to be gracious, and delighteth in mercy. "But he will render to every man according to his deeds; to them who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life;—but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile; but glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile, for there is no respect of persons." For what has happened unto Israel? "Their own wickedness corrects them, and their backslidings

reprove them;" and we see that "it is an evil thing and bitter to forsake the Lord God." And should not this affect the professing Christian Church, who have the form of godliness, but who deny the power thereof? As there was a set time for the election of grace for Israel, so is there a set time when the fulness of the election from among the Gentiles will be complete. And how soon that day may come none can tell. Alas, for the unbelief of the present day! the number of true believers is but a handful in comparison of the multitude who go on in ungodliness and sin; and what shall be in the end thereof? Because the Lord holds his peace, men think he is like themselves; but he will certainly avenge himself; yea, his very righteousness obligeth him to do so. He will by no means clear the guilty; though slow to anger, yet he will strike home at last. He will reckon with baptized unbelievers as he reckoned with circumcised unbelievers. He will arise to judgment, and set their sins in order before them. And when they shall say, Peace and safety, sudden destruction shall come upon them as travail upon a woman with child, and they shall not escape.

Again,—Who can look at the privileges of Israel, without seeing the heavy responsibility which they involved. But external rites did not necessarily confer inward grace. All were not

Israel who were of Israel. "The election hath obtained, and the rest were blinded unto this day." Circumcision of the flesh was not always accompanied by the circumcision of the spirit, but, contrariwise, the nation was puffed up with the abundance of its mercies, made its boast in the flesh, rested in externals, turned from the lively oracles of God to the traditions of men, and, finally, apostatized in unbelief. And what do we gather from the history of the Church from the day of Pentecost until now? With clearer light and better promises, the Gospel of the kingdom has been preached for a witness among all nations; as many as are ordained to eternal life believe, and enter into rest; and the Lord is adding daily unto the Church such as shall be saved. But external rites and privileges do not necessarily confer spiritual blessings. The election of grace deals with men as individuals, and while whole nations are outwardly baptized into the nominal Church of Christ, a comparatively small number have given evidence of the real regeneration of the Holy Ghost. Nay, the progress of the Church has been marked by an undue and unscriptural attention to externals, which has already led to a direct apostacy in the Romish Church, has almost overwhelmed the oriental Churches in ruin, and I must add, that there are symptoms of the

same spirit in our country, which, if not restrained by the over-ruling hand of God, will inevitably lead to the same result. The declarations of our Lord, the writings of the apostles, and the book of the Revelations, the Gentile book of prophecy, are unanimous in warning the Church against the apostasy of the latter day. For we may be well assured, that as the circumcised branches of Israel were broken off for unbelief, so will the baptized branches be cut off when the set time is come. "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

Again, we learn the genuine character of that Divine gift which accompanies salvation; "Thou standest by faith." It is this precious grace which connects the soul once and for ever with Jesus, the head and fulness of all blessing, both in time and eternity. It is faith which, as an instrument, applies and appropriates the glorious righteousness and finished salvation of Immanuel. It quickens, justifies, sanctifies, preserves, and glorifies. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Hence it is called, "the faith of the operation of God," "the work of the Holy Ghost," "the mystery of faith," "the faith of

God's elect," and "precious faith." It is "the substance of things hoped for, the evidence of things not seen." It is this grace by which we receive Christ, are united to him, live, move, and have our being in him,—come to him, are built upon him, and abide in him, as branches in the vine. It is faith which opens the heart to the real worth, suitability, and dignity of Christ. It displays sin in all its naked deformity, and directs at once to the city of refuge, and by this act draws the whole man to him. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." Yes, we behold him who is "fairer than the children of men," who is "full of grace and truth," "the brightness of his Father's glory," "the Lamb of God, which taketh away the sin of the world," "the Lord our Righteousness," the true Prophet, the unchangeable Priest, the universal King, the Lord's anointed, the "chief among ten thousand, and the altogether lovely." How can we value enough the unsearchable riches of Christ, and this unspeakable gift? O remember where your safety lies! Behold I lay in Zion a chief corner-stone, elect, precious, and *he that believeth* on him shall not be confounded. Unto you, therefore, which believe, he is precious; but unto them which be disobedient, the stone which the builders dis-

allowed, the same is made the head of the corner, and a stone of stumbling and rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed.

You, who have experienced the blessedness of believing, have cause to rejoice in a covenant ordered in all things and sure. But it is an awful consideration for others;—"He that believeth not is condemned already, and the wrath of God abideth on him."

2. The present dispersion is a proof of the literal fulfilment of prophecy.

We have seen that the moral cause of Israel's dispersion was unbelief. They were ignorant of God's righteousness, and went about to establish their own righteousness, whereby they stumbled and fell. We have now to view the dispersion under another aspect; and we shall find that nothing has happened unto them which was not predicted in the Volume of Inspiration. There were two particulars connected with their dispersion which were foretold with a precision which it is impossible to conceive could have been overlooked by any but a people under the ban of a judicial blindness. The first was the person and office and mediation of Messiah; and the second, the Gentile dispensation. But a vail was upon their heart, and they stoutly resisted the literal

interpretation of prophecy as regarded both these points. Thus, by the very circumstance of their rejecting the Scriptures, they were unconsciously the agents for their accomplishment. They overlooked minute predictions in which their highest personal interests were concerned, and rested exclusively upon the glowing promises which applied to the nation. For instance, they overlooked the humiliation and sufferings of Messiah, who by the sacrifice of himself should purchase redemption for his people. Their eyes were blinded; for had they known it, they would not have crucified the Lord of Glory. Again, by discarding the prophecies which distinctly announced the admission of the Gentiles, and their own punishment, they seared their consciences against the threatenings which impended over their nation. They were the children of Abraham, and therefore imagined there could be no break in the absolute lineal enjoyment of the national covenant. I may be describing the state of mind in which many Jews read the Bible at the present hour. They peruse with delight the prophecies which speak of the power and coming of Messiah to restore all things and re-establish the kingdom of David; *but they are partial in the law*—they cancel and obliterate all that concerns the foundation of faith and the first principles of salvation, by the blood and

righteousness of the second Adam. They annihilate all the instruction conveyed by sacrifice and shedding of blood, and with the Scriptures in their hand are witnesses against themselves. Thus their fathers knew not the day of their visitation. They rejected the literal fulfilment of prophecy. They could not conceive that God would accomplish, so exactly and minutely, those predictions which described the "Man of sorrows." Hence a series of distinct but isolated passages, which form a complete history of the person, office, and sufferings of Messiah, were disregarded, and their sin of unbelief and cruelty aggravated by their inconsistency. For the Jews knew well how to value not only the words but the letters of the sacred text, and therefore by slurring over the distinct statements which paint Immanuel's sufferings, they were doubly guilty, and remain so to this day. For it pleased the infinite wisdom of God to concentrate the personal history of Jesus Christ in the most clear and concise statements. A prominence and precision is given to all that concerns the ministry and death of Christ, which nothing but the most literal accomplishment could have met. We find this class of predictions scattered about in a varied connexion, but like diamonds in the midst of other precious stones, they shine with a peculiar lustre, and we cannot but discern,

even in their isolated position, a beautiful harmony and relationship. For instance, we have the place where Messiah shall be born (Micah v. 2), Bethlehem Ephrata—(not Bethlehem of Zabulon, Joshua xix. 15), a passage which was evidently understood literally by the Jews (John vii. 42). The place where he should commence his ministry—(Isaiah ix. 1, 2), the character of his office (Deut. xviii. 15, 18), and the confirmation of it by miracles (Isaiah xxxv. 5, 6; xlii. 7; xxix. 18; xxxii. 3). And when we come to the specific details of his sufferings, there is an accuracy which is truly astonishing. For who would have imagined that a single word uttered by our Saviour on the cross, was the fulfilment of the prophecy in Psalm lxix. 21, “In my thirst they gave me vinegar to drink?” or that the fact of our Lord being taken down from the cross without having his legs broken, because he was dead already, should be the fulfilment of a single clause in Psalm xxxiv. 20, “not one of them is broken?” Standing in a connexion which appears to have no reference to the crucifixion of Christ. Who, again, in reading Zech. xii. 10, would discern the Centurion’s spear? who in Isaiah liii. 12, the two malefactors? who in Psalm xvi. 9, 10, the incorruption in the grave? and yet these very passages are referred to as

evidence of the identity of Messiah, and the literal fulfilment of prophecy. See John xix. 24, "The (soldiers) said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that *the Scripture*" (there is but one text to this effect in the whole Bible) "might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots." Again, at verse 28, "After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." And, again, verses 36, 37, "These things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced." And, lastly, Mark xv. 28, "And the Scripture was fulfilled which saith, He was numbered with the transgressors." Your memory will supply one or two others equally striking, all converging to the same point, all uniting in Jesus Christ. And what is this but literal fulfilment? The stone which the builders refused is become the head of the corner, and those things which God before had showed by the mouth of all his prophets that Christ should suffer, he hath so fulfilled.

This is a startling fact, when we survey the large portion of the Bible which prophecy occupies, and

are assured that not one jot or tittle will pass away until all be fulfilled. Is this nothing to the Gentiles? Are the unfulfilled prophecies of no importance to us? If the ground of your argument with a Jew, consist in proving from the Scriptures that Jesus is the Christ, you must follow the literal system of interpretation. If you point to the present abased condition of the Jews, and prove from the Scriptures—all this is come upon them because they crucified Messiah, be consistent with yourself, and read those prophecies which belong especially to Gentile apostasy in the Apocalypse of St. John, and the last addresses of our Lord to his disciples. O let us learn to prize the Word of God—every word is of everlasting importance. “Heaven and earth shall pass away, but my Word shall not pass away.”

But we may trace the literal fulfilment of prophecies in another class of Scriptures, relating to the dispensation of the Gospel to the Gentiles; and these, too, come under the observation already made, namely, that they are comparatively few in number. They describe the enlarged blessings upon the nations of the earth, when the receiving of the Jew will be as life from the dead to the Gentile. St. Paul styles the admission of the Gentiles *the mystery* which was hid from ages and

generations. This, however, was not from want of light in the Scripture, but from the want of a faithful and literal interpretation of it—from want of light in those who read it. I have time only to select five or six passages which directly and unequivocally point out the admission of the Gentiles during the dispersion of Israel.

The first is in Deut. xxxii. 20, 21. In the 20th verse the Lord denounces their punishment, “I will hide my face from them,” but not for ever, “I will see what their end shall be.” Then in verse 21, “They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.” This passage is quoted by St. Paul in Romans x. 19, to show that God hath not cast away his people entirely.

The second is in Isaiah viii. 14, “He shall be for a sanctuary; but for a stone of stumbling and rock of offence to both the houses of Israel; for a gin and a snare to the inhabitants of Jerusalem. And *many among* them shall stumble, and fall, and be broken, and be snared, and taken.” Here is a break—the great Head of the Church speaks as if in glad anticipation of the ingathering of the

Gentiles, "Other sheep I have which are not of this fold; them I must bring:" for the prophecy proceeds, verse 16, "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." The use which the apostle makes of this passage, in Heb. ii. 13, places the application of it beyond a doubt.

Take, Thirdly, Isaiah xlix. Where we find the Gentiles included in the great charter of salvation—we have the period specified—the acceptable time and the day of salvation, which is the Gentile day—we have the locality—"these from far—these from the north, and these from the land of Sinim," coming to the light of the Gospel. These cannot be Jews, for Zion mourneth, saying, verse 14, "The Lord hath forsaken me and my God hath forgotten me," but promises follow in rich succession. A careful comparison of the latter portion of the chapter with the seventh chapter of Revelation, will show the relative position of Jew and Gentile. Again, in Isaiah lv. 5. In the proclamation of the Gospel, "Behold, thou shalt call a nation that thou knowest not, and nations that

knew not thee shall run unto thee because of the Lord thy God, for he hath glorified thee."

The next is in the following chapter, Isaiah lvi. 8—10, and this is exceedingly interesting, because it embraces the two points,—the dispersion of Israel, and the admission of the Gentiles. "The Lord God, which gathereth the outcasts of Israel, saith, Yet will I gather others to him besides those which are gathered unto him." And then follows Israel's depression, "All ye beasts come to devour; yea, all ye beasts in the forest." Here are the Gentile monarchies, and is it without cause? No; "His watchmen are blind, they are all ignorant;" they are "like people, like priest." This prepares us for Isaiah lxv. 1, 2: "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." St. Paul, by the inspiration of the Holy Ghost, interprets this of the Gentiles, while he says unto Israel, "I have spread out my hands all the day unto a 'rebellious people.'" * These promises are clear and decisive to us Gentiles; but to a Jew, whose eye was dazzled with the glowing pledges of restitution, triumph, and glory, they were as a sealed book.

* Romans x. 21; ix. 29.

Thus, having fulfilled the Scriptures in crucifying the Lord of glory, they filled up the measure of their iniquity by consigning the whole Gentile world to eternal ruin and misery; as the apostle states, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway (*πληροτε*): for the wrath is come upon them to the uttermost." * They shut up the gate of heaven, and would neither enter themselves, nor suffer others to enter in. They judged themselves unworthy of everlasting life, and the apostles turned to the Gentiles. We may imagine something parallel to this in the case of an executor to a will, in which certain legacies are devised to strangers. Being related to the deceased, and jealous for the rights of *his family*, he disputes the will, explains away the few sentences in which the bequests are contained, argues, from the other provisions of the will, that it was not in the mind of the testator, and withholds the payment. Thus the estate is involved in difficulties, and the benefits to the family are suspended. In like manner the people of Israel had the covenant; but, by rejecting the provisions of it, and falling

* 1 Thess. ii. 15, 16.

into a carnal self-righteous spirit, withholding the mercy of God from the Gentiles, and giving them over to a state of hopeless alienation, they brought down upon themselves the just and predicted vengeance of heaven, and were scattered to the four winds (which had not happened before), until as many as the Lord should call from among the Gentiles to accomplish the number of his elect should be gathered out. And this opens at once the medium through which we view the present dispersion. Israel was weighed in the balances and found wanting. They rejected the counsel of God, against themselves. The floodgates of wrath were let loose upon them, and the most literal, exact, and unquestionable fulfilment of prophecy has taken place. Let any careful student compare the modern history of that nation, since the destruction of Jerusalem, with the ancient prophecies, delivered at least 1500 years before that event, giving honestly and fairly to each passage its grammatical sense, and I hesitate not to say, he will pronounce the latter to be infinitely the most touching, exact, and beautiful. Read the summary in Leviticus xxvi. and although much of it may apply to the Babylonish and Assyrian captivity, yet is its clear and full import only applicable to these latter times. God has walked contrary to them in fury, and

chastised them seven times for their sins. He has made their cities waste, and brought their sanctuaries unto desolation, and has not smelt the savour of their sweet odours. He has brought the land into desolation, and their enemies which dwell therein are astonished at it. They are scattered among the heathen, and the sword has pursued them: the land enjoys her Sabbaths as long as it lieth desolate, and the Jews are in their enemies' land; the sound of a shaken leaf chases them; alas! they are oppressed, they are fallen. The elders have ceased from the gate, the young men from their music,—the joy of their heart is ceased, their dance is turned into mourning. The crown is fallen from their head. Woe unto them, for they have sinned.

I might enlarge, but, as illustration of fulfilled prophecy belongs more properly to our next head, I proceed,

III. To show that the present dispersion is a sure pledge of the future restoration and glory of Israel.

The prophecies respecting Israel consist of curses and blessings; and the character of each is distinguished by an attention to the most minute particulars. We see the one literally fulfilled before our eyes. What is to be said of the other? Have the blessings been as literally accomplished?

Can any one fairly say that all the blessings promised, in Isaiah, for instance, began to be accomplished in the return from Babylon, and have continued their spiritual fulfilment since the coming of Jesus Christ, and the admission of the Gentiles. A few moments' consideration will, I think, suffice to show that such a supposition is wholly untenable. If, then, we admit that the threatenings have been literally fulfilled, then is it a sure pledge that the blessings will be fulfilled also.

For, by a comparison with curses fulfilled upon other nations, we can draw no other conclusion. Several chapters, and one whole book of the prophets, are occupied with threatenings against Babylon, Nineveh, Tyre, and Sidon. And none can hesitate as to their most literal accomplishment. The besom of destruction has swept them away. And their names, except as symbols or beacons for our warning, are almost forgotten. But not so with Jerusalem. Her name and nation remain. We see the prophecy fulfilled in her downfall, but this only proves that she is to rise again; and the reason is obvious, because Babylon, Nineveh, and Tyre were the enemies of Israel, and were the hammer in the Lord's hand, to bring about her dispersion, but their destruction is actually connected with, and a pledge of, her restoration. In Jer. l. 17, 21,

“Israel is a scattered sheep; the lions have driven him away; first the king of Assyria hath devoured him; and last this Nebuchadnezzar, king of Babylon, hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.” Here we may observe,—

First, That Babylon and Nineveh should be destroyed, because of their cruelty to Israel, and consequently are a token and earnest of God’s care and love for his chosen people.

Secondly, That the *restoration and pardon* of Israel and Judah are connected, and none can say it has been yet accomplished.

But this will be still more plain by a reference to one or two other prophecies. It is nowhere intimated that Nineveh shall be rebuilt, or Babylon restored, or that Tyre shall again become the city of merchants. On the contrary, they are to be an eternal desolation and a perpetual hissing, and

shall no more be inhabited for ever. We read, indeed, of their posterity, a remnant scattered in other countries, who shall come with an offering and a gift to the people of the Lord of hosts, when the Jews are restored to Jerusalem. “The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. The daughter of Tyre shall be there: her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up: for her merchandise shall be for them that dwell before the Lord, to eat sufficiently and for durable clothing.” “And the Assyrian and the Egyptian shall serve together. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of mine hands, and Israel MINE INHERITANCE.”* And what is this, but a pledge of God’s unchanging love to Israel? Her enemies shall be destroyed, and brought under her subjection; they shall never rise up against her, for she shall tread upon their high places. But while we peruse in the Word of God and in the book of Providence the overthrow of Israel’s enemies, we nowhere read of Israel’s extermination. See the tender mercy of Jehovah, yearning over the dispersion.

* Ps. lxxii. 10; Is. xxiii. 18; xix. 25.

“Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged.”* “How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me; my repentings are kindled together. I will not execute the fierceness of mine anger; I will not return to destroy Ephraim.”† But of Nineveh he saith, “He shall make an utter end: affliction shall not rise up the second time.”‡

But again, the curses against Israel are always accompanied by mercy. The promise follows in the train of judgment. It is second in point of time, therefore it would be unreasonable to expect the blessing could be fulfilled unless its forerunner had prepared the way before it. This is a very affecting but a most encouraging view to take of Israel's present condition, and one which is constantly used as an argument by the Jews themselves. How literally have curses been in-

* Isaiah xxvii. 7—9.

† Hosea xi. 8.

‡ Nahum i. 9.

flicted—take one or two instances, “The children of Israel shall abide many days without a king and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.”* In these two verses we have the curse and the blessing opposed. Have either or both parts of this prophecy been accomplished? Seven hundred years ago the Rabbi David Kimchi said, “These are the days of the captivity in which we now are, and we have no king and no prince of the stock of Israel, for we are under the dominion of the Gentiles and that of their kings and their princes,” and this observation is borne out by the fact that ever since they rejected their king by the crucifixion of Jesus, they have remained without a national throne or national sceptre. And with their civil privileges they have lost their religious privileges—for they have neither sacrifice nor mediation, they worship God ignorantly, and yet they have not fallen back into open idolatry—as is strikingly shown by their treatment of the Roman Catholic doctrines wherever they have been presented to them. They have remained without a priest to minister

* Hosea iii. 4, 5.

whether for sacred worship or idol worship; when the sacrifice ceased the priesthood ceased; and although they have their rabbies, yet no priest of the family of Aaron—none wear the ephod or teraphim. Thus neither protected by the ordinance of kingly government nor sanctified by the service of the house of God—having no real access to God the Father, and without priest or prophet to instruct them, they are literally fulfilling the Scripture,—but does not this afford a sure pledge that the latter verse shall be accomplished in their return and establishment as a kingdom under the true David, of the increase of whose government and peace there shall be no end? Now this is a plain prediction, and we cannot by any spiritual interpretation transpose the order of it or show the fulfilment. And the conclusion naturally follows, that the first having been accomplished, is a pledge of the second?

But to take another illustration from the actual state of the two capital cities of Judah and Israel, and we have a similar proof.

1st, Samaria. The Prophet Micah, chap. i. 6, “Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.”

2d, Jerusalem. Chap. iii. 12, “Therefore shall

Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

How exactly these two predictions have been fulfilled I can testify from personal observation. The hill upon which Samaria once stood retains no traces of the ancient city. There is a ruin of a Christian Church built by the Crusaders,* and several columns of ancient temples, probably of the time of Greek or Roman dominion, but not a stone of ancient Samaria, the foundations are literally dug up, but on either side of the hill and in the valley are great stones rolled about in confusion amid the olive-gardens, which form the chief production of the soil. But the rich vineyards are ploughed up, and the neighbouring mountains present externally a barren, because uncultivated appearance. Nevertheless what saith the Scripture, "Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and eat them as common things."* And in Amos ix. 14, "And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and

* Jer. xxxi. 4, 5.

they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them." And is anything too hard for the Lord?

But take the other prophecy of Jerusalem, her predicted overthrow, her present miserable condition. Who has not read of Jerusalem being a heap of rubbish—a city of desolation—infected with plague—steeped with the blood of millions—and yet exhibiting evidences of identity, which it is impossible to deny with the Scriptures in your hand. For instance. When you walk about modern Zion, and go round about her, and mark well her bulwarks, your eye is continually attracted by certain white stones which have been used from time to time in the rude masonry of the walls and buildings, but more particularly in that part of the city which lies contiguous to the site of Solomon's temple; upon a careful examination of them and comparison with a portion of the foundation wall which is supposed to have been laid by Herod, you are forced to the conclusion that they are indeed the goodly stones of the ancient temple. And when you turn to Lamentations iv. 1, you read, "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street." And if you turn to Psalm cii. 13, another Scrip-

ture saith, "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof..... When the Lord shall build up Zion, he shall appear in his glory."* He hath not forgotten the city where his honour dwelleth. Her walls are continually before him. "For in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."† "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows with agates, and thy gates of carbuncles, and all thy borders of pleasant stones."‡

If, then, we see such minute attention to these details of fulfilled prophecy, can we imagine that God will be less minute in the accomplishment of what remains. If he has performed what is comparatively the lesser, shall he not much more accomplish what is larger and fuller, because he delighteth in mercy.

But, again, So far from the end of Israel

* Psalm cii. 13. 16.

† Micah iv. 1, 2.

‡ Isaiah liv. 11.

being a state of judicial apostasy, the end of Israel is blessing. This forms the bulk of the prophetic writings. Blessings in Abraham, Isaac, and Jacob. Blessings by the mouth of David and all the prophets. Blessings by New Testament Prophets, Zacharias and Simeon. Yea, and by our Lord himself, in whom all the seed of Israel shall be justified and shall glory. Wherever servitude or punishment is foretold, there is a chronological limit affixed to it. As with Abraham. His seed were to be in servitude 430 years. So with Judah, the Babylonish captivity was to last for seventy years. So with Israel, from the time of their bondage to their deliverance, a "seven times," or about 2,500 years. The most exact register is kept of the day and hour when their troubles begin, and when they shall end, but where is the limit to their glory? Their kingdom, and dominion, and glory shall be established for ever and ever, they shall not be moved again world without end. Have we not seen some of these specified periods clearly and distinctly terminated? have we not stirring evidence around us as to the termination of another period? And what is this but a pledge of returning mercy to Jerusalem.

But, further, the course pursued by the Lord towards Israel is exactly that which is suited to

prepare the way for their return to him. "Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord. Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be in that day, saith the Lord, that thou shalt call me Ishi (my husband); and shalt no more call me Baali" (my lord).* They shall accept the punishment of their iniquity, and although not in a truly converted state, yet their proud hearts shall be humbled, and they shall acknowledge that the Lord hath walked contrary unto them, and they shall remember the Lord afar off, and Jerusalem shall come into their mind. "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after

* Hosea ii. 6, 13—16.

that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.* Here every step in the process of return is noted; first, a turning; then a sense of sorrow and acknowledgment of sin; then instruction; then deep, godly, and genuine contrition, as in Ezekiel xvi. 63. But I must not enlarge.

I have one argument before I close. The admission of the Gentiles being the fulfilment of prophecy is a sure pledge of Israel's return; first, because the stranger nation is intended to provoke Israel to jealousy, and thus bring about a moral revolution; and secondly, because the riches and power and influence of the Gentiles shall be actually employed in their literal restoration. "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified

* Jer. xxxi. 18—21.

thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee."* And, oh! what an appeal does this make to that portion of the Jewish nation who are absorbed in worldly gain, and fixing their interests more entirely in lands not their own. We do not read of Joseph or his brethren petitioning the Court of Pharaoh to be admitted to high office in the state; on the contrary, Joseph was raised by the overruling providence of God to effect a special purpose, but would not allow his bones to remain out of the land of promise, and the people were an abomination to the Egyptians by reason of their separate habits. The Lord was with Joseph, and he was a prosperous man; but now, Joseph's posterity seek for their advancement, from the world. We do not read of Daniel, Mishael, and Azariah, seeking preferment in Nebuchadnezzar's government; they refused to defile themselves with the king's meat, or to obey the king's command to worship the golden image—their eye was fixed upon Jerusalem, and they were never so happy as when they were looking towards the holy temple. How then can the modern Jew who really reads and prizes

* Is. lx. 9, 10.

the sacred Scriptures, and who rests for his hope upon the covenant with Abraham—how can he sing the Lord's song in a strange land? Must not his heart beat high for his beloved land—the land of his forefathers—the land his by Divine covenant, gift, and conquest? Surely, it were pandering to the low grovelling feelings of our nature, to suppose that toleration under a Gentile monarchy will compensate for the glories of restored Israel.

Then let us pray our brother home. He lies by the way side wounded, robbed, half dead; the priest and Levite pity not; but, oh! may our bowels of compassion be moved to pray for his recovery and restitution. A heavy debt of injustice stands against us; but, brethren, we stand as Englishmen in a blessed and threefold relation to Christ.

1. We have sworn, that the Lord shall be our God, and that by a solemn and national covenant.

2. We have sealed this testimony by the maintenance of a national standard of truth, and by an uncompromising opposition to Antichristian principles, so that our land has been made a field of blood for the cause of truth.

3. We are apparently marked by Divine Providence as the nation which is to be especially

honoured in spreading the Gospel throughout the world and of restoring Israel to their own land. And, oh, that we might act up to our high and unspeakable privileges. The Jews had the morning of the covenant, but they would not pay the rent of the vineyard to Christ. We have the evening of it, and what a mercy it is, that "Our beloved feedeth amongst the lilies until the day break and the shadows flee away." We shall shortly give in the account of our stewardship as a nation and as individuals.

LECTURE VIII.

THE RECOVERY OF JERUSALEM FROM ITS LONG
DESOLATION, AND THE RESTORATION OF
JUDAH AND ISRAEL TO THE LAND
OF CANAAN, IN CONNEXION
WITH THEIR CONVERSION.

BY THE REV. E. BICKERSTETH,
RECTOR OF WATTON, HERTS.

JEREMIAH XXXI. 6—9.

“Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them, and

they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it."

THE restoration and the future glory of Israel is the haven set before the Church in all the Old Testament prophecies, amidst the dark and stormy scenes of the last days. It is the citadel of its hope in the times of affliction. This subject occupies a very large proportion of the Word of God. The restoration of Israel is the fountain-head also of innumerable blessings to the whole world. Well, then, does it become the ministers of God's Word, prominently and distinctly to direct the attention of men to it, and to open out its reality and its glories.

We find this great and important event, which is yet to come, presented to us in the most rich variety of forms, and with special beauty, in seasons of trial and danger. It is so in the glowing prophecy of our text. Jeremiah was shut up in the court of the prison; the houses of Jerusalem and the houses of the kings of Judah were thrown down by the mounts, and by the sword of the Chaldeans. When the Jews went forth to fight with them, it was but to fill the places with the dead bodies of men. Jerusalem was sentenced of God to fall. (Jer. xxxii. 28, 29.)

In this dark and gloomy season, the Lord gives one of the fullest and most glowing prophecies in the Old Testament. So it is ever. This is the way of our gracious God. *To the upright there ariseth light in darkness.* The hour of temptation to the world is the time of redemption to the Church.

The beloved brother, to whom the subject of my lecture this evening had originally been assigned, having preached two sermons upon it, full of important instruction, in the lectures recently delivered at Liverpool, requested me to take it, transferring the one on the unchangeableness of Israel's election to him. I trust that a gracious Providence has over-ruled every step in our present course of lectures, for the farther illustration of God's truth. To his name be glory. I cannot here, also, but, as an elder brother in the ministry, testify my joy that God has disposed so many of my brethren at Liverpool in the close of last year, and so many in this course of lectures in London, to unite thus in showing their common interest in the future welfare of Israel. Thanks be to our God who has put this into our hearts, and thus brought before the Church another token that *the time to favour Zion is come.*

Our whole subject is eminently one of faith, and not of mere argument. Its foundation is in the

Word of God, and not in the wisdom of man. It is one that has to encounter, therefore, the scorn of the unbeliever, and we must look for this. We believe *in God who quickeneth the dead, and calleth those things which be not as though they were.* God's Word is to us the only, and the all-sufficient warrant of our faith. Knowing this, and I, having a part yet wholly future assigned to me, you will chiefly expect from me to know what the Scriptures say. Receive what I bring forward only as I bring clear Scripture testimony, but let us fully believe every jot and every tittle of God's Word, knowing that the Scriptures cannot be broken.

It may be well to strengthen my explanation of my text, by the remark of the late venerable Mr. Simeon. Introducing his discourse upon it, he says, "The more fully the subject of the restoration and conversion of the Jews is considered, the more important it will appear. The prophetic writings are full of it, and the obscurity of those writings arises in a great measure from the gross perversion of them, of which even pious ministers have been guilty through a long succession of ages. Those whose office has been to interpret them, have almost universally applied them spiritually to the Gentiles; overlooking the plain literal meaning of them as addressed to the Jewish people, and by this means not only has the attention of the

Christian world been drawn from the Jews, but it has been drawn also even from the prophecies themselves, because of the impenetrable veil that has been cast over them. That the passage before us relates to that subject, no one can entertain a doubt. And that it has never yet been fulfilled, is equally clear." Thus is the passage of my text commended to us by our departed friend.

O may the God of Abraham, the God of Isaac, and the God of Jacob, the God and Father of our Lord Jesus Christ, graciously pour out his own blessed Spirit upon us, and guide us into all truth ! As we have no wisdom herein of our own, but only the wisdom of God's holy word, so we have no eyes to discern his truth, but as he himself opens the eyes of our understanding. The words of our text suggest three things for your consideration.

I. The objects of the prophecy.

II. The blessings promised.

III. The glorious results which will follow.

I. THE OBJECTS OF THE PROPHECY.

They are distinctly brought before us by three well-defined titles, *Jerusalem*, *Judah*, and *Israel*. Each must be separately viewed, that we may discern the fulness of the prophecy.

1. JERUSALEM. *Behold, I will bring it health.*

The immediate antecedent is this city, the city of Jerusalem, then besieged by the Chaldeans.

Trace rapidly its peculiar history.

(1.) GOD'S PAST CHOICE OF JERUSALEM. In the mysterious history of Melchizedek, King of Salem, nearly two thousand years before the birth of Christ, Jerusalem is first brought before us. It was then under the dominion of the priest of the Most High God, and the King of Righteousness, the type and emblem of its yet future glorious King, our Lord Jesus Christ. Jerusalem soon lost this glory, and though Adoni-zedec, the heathen king of Jerusalem, was slain by Joshua, it became the stronghold of the Jebusites: who still dwelt with the children of Benjamin in this city (Judges i. 21), and afterwards took entire possession of it (Judges xix. 10). Thus it was the last stronghold in the Holy Land possessed by the Canaanites, and it was not completely subdued till the ten tribes had anointed David king over all Israel. The Jebusites then mocked David with the scornful insinuation, that the lame and the blind could defend the stronghold of Zion against its true king; this mockery brought on their overthrow and the complete triumph of David. Yet afterwards Araunah the Jebusite freely gave a place for an altar where the temple was to be built

(1 Chron. xxii.), thus furnishing an earnest of that large bounty the Gentiles shall hereafter show to this city. (Isaiah lx. 9.)

Jerusalem was, indeed, in God's mind from the beginning. Before the Israelites took possession of the land, he mentioned it to Moses thus, *Unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither shalt thou come.* Their tithes for the poor were to be eaten there, *Before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and thou shalt rejoice before the Lord thy God, in all that thou puttest thine hands unto.* (Deut. xii. 5, 11, 18, 26.) When Solomon, therefore, dedicated the temple just one thousand years before Christ, he reminded Israel that God had said, *I have chosen Jerusalem that my name might be there, and have chosen David to be over my people Israel.* (2 Chron. vi. 6.)

Hence even when through Solomon's idolatry the kingdom was divided, God still referred to his choice of this city, *David my servant shall have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.* (1 Kings ii. 36.) It is often noticed in the Psalms, that

the Lord hath chosen Zion; he hath desired it for his habitation. (Psalm cxxxii. 13; lxxviii. 6, 8.)

After another thousand years had passed away, when our Lord himself came to Jerusalem, and was rejected by the Jews; but in his opening sermon on the mount, he asserted and confirmed the dignity of this chosen place, styling it *the city of the Great King*. He made it for ever memorable by dying, rising again, and ascending to heaven at this place. Thus for two thousand years Jerusalem was marked out as the city of God's choice, and at length the stupendous sacrifice of incarnate Deity, was there offered up to God.

ITS LONG DESOLATION must be further noticed. When the true King of Zion came, notwithstanding all his mighty miracles, heavenly wisdom, and spotless holiness, he was disowned and rejected. *They denied the Holy One and the Just, and desired a murderer to be granted unto them, and killed the Prince of Life.* Then according to the prediction of our Lord, *their house was left unto them desolate,* and Jerusalem has been ever since trodden down of the Gentiles.

After another thousand years had passed away, in the memorable crusades, Jerusalem became an object of intense interest to all the four quarters of the great scene of prophecy. We see Franks from the west, Normans from the north, Turks

from the east, and Saracens from the south, waging war for the possession of the Holy City, according to the predictions of the sixth trumpet, Rev. ix.

But still Jerusalem continued to be trodden down, and is still *trodden down of the Gentiles*, and will be so *till the times of the Gentiles are fulfilled*. The Prophet Micah foretold this, saying (iii. 12), *Therefore shall Zion for your sake be plowed as a field; and Jerusalem shall become heaps; and the mountain of the house as the high places of the forest.*

The grand cause of this desolation is explicitly stated by our Lord. When the husbandmen slew the son of the lord of the vineyard, they brought destruction upon themselves. (Matt. xxi. 37—41.) When the servants sent to invite the guests to the marriage feast were slain, *the king sent forth his armies and destroyed those murderers, and burned up their city.* (Matt. xxii. 6, 7.) It was the persevering rejection of Christ, joined to the opposition which they made to the Gospel's being sent to the Gentiles (1 Thess. ii. 16), that brought these fearful judgments on the Jews.

But our Lord expressly limits their continuance to a certain period, the close of which is marked by the completing of the times of the Gentiles, and his welcomed return in glory. (Luke xxi. 24; Matt. xxiii. 39; xxiv. 30.) Till that time their

temple is desolate, and their city is trodden down ; but then they are restored, and the glory returns to Zion.

ITS FUTURE RECOVERY is as distinctly predicted and revealed in the Holy Scriptures as its present desolation. The testimonies of the Holy Ghost to this recovery are very numerous.

It is to be restored **LOCALLY**, Zech. xii. 10 : *Jerusalem shall be inhabited again in her own place, even in Jerusalem.* Jer. xxxi. 16 : *The city shall be builded upon her own heap, and the palace shall remain after the manner thereof.* (So ver. 38—40.)

It is to be restored **POLITICALLY**, Isaiah i. 26, 27 : *I will restore thy judges as at the first, and thy counsellors as at the beginning : afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness.*

It is to be restored **SPIRITUALLY**, Jer. xxxiii. 15, 16 : *In those days, and at that time, will I cause the Branch of righteousness to grow up unto David ; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely : and this is the name wherewith she shall be called, The Lord our righteousness.*

It is to be restored **GLORIOUSLY**. How full the sixtieth of Isaiah is of this glory ! Take one or

two expressions. *The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious..... they shall call thee, The city of the Lord, the Zion of the Holy One of Israel.* God himself thus further describes it in Ezek. xliii. 7, *The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever.* In its future restored state, *the name of the city from that day shall be, The Lord is there; its highest and its everlasting glory is, that our Lord Jesus Christ there manifests his glory. It is to be the city of the great King of the whole earth, the metropolis of the nations, and the centre of God's visible kingdom here below (Isaiah lx.), for the gifts and calling of God are without repentance.*

JUDAH is another object of this prophecy. Judah comprehends the two tribes of Benjamin and Judah. On the schism of Jeroboam, and under the common sins of both Judah and Israel, the ten tribes were severed from the two. Judah maintained longest the pure worship of God, and was longest spared from those judgments which sin brought on the land. Judah was also partially restored after the seventy years' captivity in Babylon, as Jeremiah had predicted. By this

reviving in the bondage under the Gentile kingdoms, God again tried and proved his people, marked the distinctness of that tribe from which our Lord was to spring, accomplished his prediction *of the sceptre not departing from Judah, nor a lawgiver from between his feet till Shiloh come*, (Gen. xlix. 10,) and secured all the unspeakable mercies of our redemption. The restoration from Babylon was but a partial and temporary return even of Judah, for a period at the most of 600 years, and those years often full of difficulties, oppressions, and arduous conflicts. Ezra's words are plain to this effect: *Now for a little space grace hath been showed to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.* (ix. 8.) Nehemiah's description is similar, (ix. 34—36,) and St. James considers the twelve tribes as even in his day scattered abroad, (*εν τη διασπορα.*) Hence, Zechariah, who prophesied after the restoration, explicitly predicts the future salvation and glories of Judah: *I will make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf. The Lord also shall save the tents of Judah first.* We have a similar prophecy distinctly referring to a future salvation of Judah in Joel, iii. 20, 21: *But*

Judah shall dwell for ever, and Jerusalem from generation to generation, for I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion. Besides the results of Judah's temporary and partial restoration which have already been noticed, God has so wonderfully in his providence overruled all things, and grace has so abounded over sin, that all their conduct in rejecting Christ, and all their sufferings for it, have become a deep and enduring means for the bringing forth hereafter all the full and abundant spiritual fruit in them, which shall yet glorify God and benefit the whole world, at their future and glorious final redemption.

Dispersed then as Judah now is, east and west, north and south, through the whole earth, Judah in its distinctness is yet an object of glorious hope and promise, and by its preserved distinctness, a larger foundation is laid for the more clear and exact fulfilment of the restoration of the whole nation.

ISRAEL is a third object here brought before us; that which is elsewhere emphatically called *Joseph, Ephraim, and all the house of Israel his companions*, in contrast with *Judah, and the children of Israel his companions*. (Ezek. xxxvii. 19.) The combining of the return of the captivity of Israel with that of Judah, clearly excepts this prophecy

from an accomplishment in either of them at the return from Babylon, for then only Judah and Benjamin were partially restored. (Ezra i. 5. 4. 1.) It is admitted in any case, that only partial fragments of the ten tribes came back with Judah from Babylon.

In Hosea the Lord thus speaks concerning Israel: *Thou shalt abide for me MANY DAYS; (observe the lengthened time); thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee. For the children of Israel shall abide MANY DAYS without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in THE LATTER DAYS;* observe again, the clear note of time as to the prolonged delay in fulfilment—they are to abide separately and as outcasts for a lengthened period, but are not wholly, not finally cast off.

It is true that Israel has been greatly hidden from our eyes, unknown and in darkness; the prophecy has yet to be fulfilled when the Redeemer shall say *to them that are in darkness, Show yourselves.* (Is. xlix. 5.) But already many genuine parts of the ten tribes are beginning

to show themselves through the East: it is becoming more and more clear that remnants still exist in Persia, and on the borders of the Caspian. They will in due time all be brought forth, even as from their graves, as Ezekiel predicts, and at their restoration be united again with Judah, and made one nation in the land upon the mountains of Israel. The envy between Judah and Ephraim is, as Isaiah predicts, for ever to cease. (xi. 13.) They are, as Jeremiah foretells, to resort to Jerusalem for worship. *The watchman upon Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. . . . Hear the word of the Lord, O ye nations, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. . . . they shall come and sing together in the height of Zion, and shall flow together to the goodness of the Lord.* (Jer. xxxi. 6—12.)

The lengthened dispersion, the very loss of them from all our knowledge, their being so long hidden in darkness, and the degradation of their present state, will heighten their future joy and glory.

What triumphs of grace will this restoration and this reunion be in the face of the whole earth! What a recovery, revival, and unutterable increase of former glories and blessings! And,

O, what a monarch is yet to *sit on the throne of David, and to reign over the house of Jacob for ever.* (Luke i. 32, 33.) How emphatically will it then be said by all, *a greater than Solomon is here!*

II. THE BLESSINGS PROMISED.

They are very full and comprehensive, and must be viewed as the results arrived at after God's previous dealings with them.

I do not here, as it is neither in my text nor in the immediate subject of my lecture, enter upon the preparatory steps and that commenced restoration and rebuilding of the temple in self-righteousness (Is. lxvi.) which are brought before us in other parts of the prophecies. This more properly belongs to a beloved brother, who will have to treat of the last tribulation of the Jews before the advent of the Messiah. I will merely observe, that the Scriptures have given plain intimations, that a partial restoration to their own land precedes their conversion and sanctification. Thus Ezekiel predicts: *I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. THEN will I sprinkle clean water upon you, and ye shall be clean.* (Ezek. xxxvi. 25; so xxxvii. 8—18.)

Nor shall I dwell on the miracles attending

their subsequent glorious restoration, for the same reasons. This belongs to my dear brother who follows me. It meets all the apparent difficulties with the full assurance, that *what God has promised he is able also to perform*. A miraculous dispensation has always been the characteristic of this nation. Every thing for 4,000 years about Abraham and his seed, including their existence in distinctness for the last 1,800 years, has been one grand miracle of Divine interposition, assuring us of the final accomplishment of all that is yet unfulfilled.

Most rich are the blessings which God in our text has promised—THE HEALTH AND CURE OF JERUSALEM—*Behold, I will bring it health and cure, and I will cure them.*

Many passages of God's Word show us the diseased, sick, and degraded state of Jerusalem, and the Jews, in times past. (Isaiah i. 5—7, 21—23; Jer. v. 5. 31.) The prophecy of Malachi shows the same national sinfulness on their restoration from Babylon, and the New Testament exhibits their continued fallen state after our Lord had come. (Rom. xi. 9, 10; Acts xxviii. 26, 27.) The prophets describe also (in a prediction manifestly yet unfulfilled, Is. lxvi.) their rebuilding their temple at their yet future restoration in self-righteousness, and God giving

them this solemn warning: *Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions and will bring their fears upon them.* The way in which health and cure is brought to them, is compared to the way in which the precious metals are refined, *I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried.* (Zech. xiii. 9.) The healing and curing of such a lengthened and inveterate disease is painful and progressive: *I will cause you to pass under the rod, and I will bring you into the bond of the covenant, and I will purge out from among you the rebels.* (Ezek. xxx. 7, 8.) This healing and cure will effectually restore the Jews to all the vigour and energy and full blessedness of a healthy state. It will include political welfare, social happiness, and spiritual prosperity. There can be no full health and cure to Jerusalem which does not include these diffused blessings.

PEACE AND TRUTH in abundance are also promised—*I will reveal unto them the abundance of peace and truth.* Hitherto, in every land the Jews have been emphatically disquieted and troubled. That prediction has been openly fulfilled: *Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest:*

but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. (Deut. xxviii. 65.) And above all, true peace of conscience is unattainable to a Jew rejecting Christ. There is no possible way of peace to an afflicted conscience but in the way of God's appointment, through faith in his Son our Lord Jesus Christ. No rabbi of Israel can discover the way of peace to a distressed and burdened Jew. By their banishment from Judea, they are precluded from the appointed sacrifices of God's own holy law, which they still hold; and by unbelief in Christ they are shut out from the true substance of those sacrifices. No awakened and devout Jew, while he keeps from Christ Jesus, can have solid peace. In the place of this disquietude, within and without, God here promises to them genuine peace—the peace of God which passes all understanding, under Jesus the Prince of Peace. He promises, also, entire deliverance from all Gentile oppression and violence: *Violence shall be no more heard in thy land, wasting nor destruction within thy borders.* (Is. lx. 18.)

And with peace, TRUTH. Oh happy conjunction! How often are they separated in our thoughts and in our present condition! God here brings them together in Jerusalem's happiness. Now God's truth is wonderfully hidden from

Jerusalem. It seems a centre in which all conflicting sentiments meet together. The Apostle Paul declares respecting the Jews, *For until this day remaineth the same vail untaken away, in the reading of the Old Testament, which vail is done away in Christ, but even unto this day, when Moses is read, the vail is upon their heart.* Yet is the truth reappearing at Jerusalem. The Word of God is again made known. The prayers of our beautiful Liturgy, concentrating the confessed truth and devotion of eighteen centuries, are now offering up on Mount Zion. Jerusalem shall yet be full of those Jews, who shall know that there is in Christ the substance of all those types and shadows in which they are now resting. The whole truth shall at length be revealed to them, and our Lord's words to his disciples be realized to the nation, *Ye shall know the truth, and the truth shall make you free.* They shall first receive the truth in their own hearts, and then experience the faithfulness of God, in the fulfilment of all his promises.

These blessings are to be given IN ABUNDANCE. God would exclude doubt by the strength of his testimony. The Jews, from their large acquaintance with the law of God, will probably discover the fulness of its testimony to Christ, and the import of all its heavenly patterns, to an extent that we

Gentiles have not yet attained. The literal exactness of the fulfilment will be such as to justify the term, *abundance of truth*. How clear, then, is it that the restoration from Babylon did not, how clear is it no mere conversion of individuals can fulfil this prediction of Jerusalem's health. Is it the abundance of truth on God's part to fulfil the promises of threatening, and not of repentance? Is it the abundance of truth to fulfil the promises of repentance, and not of restoration? Is it the abundance of truth to fulfil the promises of restoration, and not of glory? All the prophecies respecting the actual dispersion of the Jews, and the evils they have endured, and those relating to the birth, and the miracles, and the sufferings, and the death of our Lord Jesus Christ, have been literally fulfilled; we gather hence an irresistible conclusion, that all those which remain to be fulfilled, will also be literally fulfilled. As certainly as Abraham, Isaac, and Jacob, were real persons, and the promises made to them real promises; as certainly as, according to the testimony of St. Paul, *Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers* (Romans xv. 8), so certainly may we expect the real and exact fulfilment of these promises to the literal Jerusalem.

When a mighty conqueror gains possession of

the capital of a kingdom, it is an earnest of the speedy triumph over the whole kingdom. Jerusalem's blessedness comes first, under the deliverance of Him who goes forth *conquering and to conquer*, and then that of Judah and Israel.

RESTORATION AND ESTABLISHMENT OF THE WHOLE NATION are then promised. *I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first.* We have here a complete restoration of Israel as well as of Judah, and we have its fulness and permanence in their firm and enduring establishment promised. It is clear in the face of the whole world that Israel, in captivity when this prophecy was delivered, has never since been restored and built as at the first. It seems as if the Holy Ghost were careful by the explicitness and fulness of the promises, to guard against any doubts respecting the future restoration.

The dear brother who preceded me has, I doubt not, fully shown that the restoration of Judah and Benjamin from Babylon was no fulfilment of the many predictions which relate to the completed restoration of the whole nation from all lands: that of Israel but a few companions came back, and that even of Judah but a remnant was restored. The predictions, like that of our text, are numerous (Isaiah xi. 11, 12; Jer. iii. 18; xvi. 14, 15;

xxx. 3, 10; xxxi. 31; Ezek. xxxvii.). All those perversions by which our minds might be led only to regard the partial restoration from Babylon, or only a conversion of the *remnant according to the election of grace*, are guarded against by a repetition of statement almost to tautology, in order to preserve us from unbelief. Thus (Ezek. xx. 40), *In mine holy mountain, in the mountain of the height of Israel, saith the Lord God, shall all the house of Israel, all of them in the land, serve me.* So Amos ix. 15, *They shall no more be pulled up out of their land which I have given them, saith the Lord thy God.* This is farther strengthened by the prediction of Malachi, the last of the prophets, and who lived and prophesied after the restoration of Judah. *All nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts.* (Mal. iii. 12.) And all this is confirmed by the answer of our Lord to the last question of his disciples, *The Father hath reserved the times and seasons of the restoration of the kingdom to Israel in his own power.* (Acts i. 8.)

I will build them as at the first. Never have Israel and Judah thus been built together since Israel was carried captive into Babylon. Where have been the miraculous dealings since then, which have corresponded to the plagues of Egypt,

the opening of a channel in the Red Sea, the feeding with manna, the fall of Jericho, the standing still of the sun and of the moon, connected with their first being built into a nation, or where the united glories of the whole land as in the reign of Solomon?

Surely if any future event is plainly revealed, the literal restoration of the Jewish nation to their own land is clearly revealed. If the Word of God be the warrant of all faith and hope in what is to come, then have we full warrant to expect this. For my part, my brethren, I confess before you, I believe with simplicity what God has, as it seems to me, plainly spoken on this matter, and I look forward to it as an event yet to come with perfect and entire assurance. I call you also as Jehoshaphat called the Jews of old, *Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.* (2 Chron. xx. 20.)

PARDON AND HOLINESS to the whole nation are farther blessings here promised. *And I will cleanse them from all their iniquity whereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me.*

This is the source and this is the crown of all the other blessings. This meets the deepest and the most urgent of all a sinner's wants. This

takes all the promises out of the form of a conditional covenant, dependant on man's faithfulness, and places them upon the immoveable basis of God's grace and truth.

We have here the two chief wants, the two great and most irremediable wants of men and of nations, their guilt and their pollution through sin, effectually provided for by the God of all grace. This is one of many similar assurances of his love to Israel. How strong, for instance, are the Divine expressions of grace to them! *In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found.* (Isaiah l. 20.) And again, *Thou wilt cast all their sins into the depths of the sea.* (Micah vii. 19.)

It is indeed true that the Jews in rejecting Christ, and opposing the preaching of his Gospel to the Gentiles, have most awfully sinned against God. But here is the Divine assurance of forgiveness. The full chorus of all those triumphant songs of prophecy, poured forth in the richest strains of melody, by the glowing inspiration given to Isaiah, first breaks forth upon our ears in its heart-gladdening repetitions thus,—*Comfort ye, comfort ye my people, saith your God. Speak ye comfortably unto Jerusalem, and cry unto her, that*

her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. So in our text there is a repetition, an accumulation of expressions, and a fulness of statement, as if the Lord would dispel every doubt, and leave no room for mistake. The *all* is twice repeated; the *against me* twice repeated; the expressions showing their sinfulness are five times repeated, and all are covered and removed with pardon and cleansing; thus every desponding feeling is met, and full warrant given, notwithstanding all their aggravated and lengthened sins, for returning to God in entire confidence. Oh, what a Father's yearning heart of full love God has to his people, that above two thousand years since he should lay up this treasure of comfort for them!

But when will these things take place? The spiritual benefits of the promise are obtained by the believer in Jesus already. *Be it known unto you, therefore, men and brethren, that through this man is preached unto you, the forgiveness of sin, and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.* It is for you, and for me, and for all who will now come to Christ. We lose no spiritual blessing of the Old Testament by believing the literal application to Israel. Come,

then, now to Jesus, and we too shall find rest for our souls.

If you yet farther ask when shall these things be realized in the literal Israel, through their also saying, *Blessed is he that cometh in the name of the Lord?* I reply, a certainty as to the time is not, I apprehend, to be attained. Our Lord before his ascension thus met this most interesting question, *It is not for you to know the times and the seasons which the Father hath put in his own power.* He had, however, afterwards, as we see in the Revelation, the sealed book given to him to unloose the seals. We may have, I doubt not, such an approach to just anticipation as may very greatly strengthen faith, and guard us against the infidelity of the world, saying, *Where is the promise of his coming?* This I believe to be the very object and design of those numerous prophecies which have been called chronological, from the dates intermingled with them, and which we are assured *at the time of the end* shall no longer be sealed up, *but the wise shall understand.*

I would guard, however, here both you and myself most expressly against positively fixing dates, the exact knowledge of which God has purposely left in obscurity, lest we should rest in a mechanical fixing of dates, and be ensnared by a spirit of fatalism, and not attain that spirit of

dependance, watchfulness, and preparation of heart, with which our safety and spiritual prosperity are so much connected. Yet while I do this I am convinced, and I wish to spread the conviction, that prophetic dates are given for the use of the Church of Christ, and are to be unsealed in the latter days. And I add that as far as I can judge by those dates which are given to us in the Scriptures, to show the length of Israel's captivity, the time of their scattering appears to me to be just closing. I venture to proceed yet farther, and suggest for reflection and consideration some of these dates. Believing it to be calculated to strengthen your faith, and awaken your attention to the remarkable signs of the times in which we are living. I will suggest three dates which SEEM to have a termination in 1843; for our ignorance, and the obscurity of chronology itself, call us to speak with hesitation and real diffidence.

The whole period of Israel's affliction is called in the Scriptures the times of the Gentiles, and more explicitly, seven times, or 2,520 years. (Lev. xxvi. 18. 21. 24. 28; Daniel iv. 25; Luke xxi. 24.) If we reckon from the completion of ISRAEL'S captivity by Esarhaddon, 677 years before Christ, this period will expire 1843. Another period of 2,300 days or years is mentioned

(Dan. viii. 14) as commencing from the restoration of the sacrifice, continued in the desolation, and closing with the cleansed sanctuary. If this date be reckoned from Ezra's decree, 457 years before Christ, it terminates in 1843. A third date I will add. The half of the times of the Gentiles is 1260 years, a date frequently brought before us in Daniel, and the book of Revelation, as descriptive of the duration of Antichrist. The East has always been the scene of what is more visible, and open, and less spiritual and mystical, in God's revelations. And the Mahomedan Antichrist has fixed the era himself when his own rise is to be dated, by the Hegira, in the 622d year of our Lord. As the Turks and Arabs calculate not by solar, but by lunar years, the present is the universally proclaimed 1257th year of Mahomedanism, and its 1260 years expires also in 1843.* At the close of this 1260 years, Daniel explicitly shows that the Antichrist who *wears out the saints of the Most High* (Dan. vii. 25), and the

* The commencement of the seven times, or 2,520 years reckoned by lunar years, may be taken in the year 599 before Christ, as Nebuchadnezzar then first besieged Jerusalem, and took JUDAH captive to Babylon, and as Ezekiel dates his reckoning of the captivity from this period (Ezek. i. 2). Thus there are 1260 years from the captivity of Judah to the Hegira, and 1260 years from the Hegira to 1843.

Wilful King who *exalts himself above even God* (Dan. xi. 36), shall have accomplished his time to *scatter the power of the holy people.* (Dan. xii. 7.)

If these dates be correctly calculated, the predictions connected with them would show us that whatever previous turbulences may arise, the first steps towards the restoration of the Jews may commence, probably under the resumed dominion or protection of the leading powers of the Western Roman empire over Palestine, within three years of this time. That restoration also leads on, at a comparatively brief interval, to those momentous events which characterize the last days of the Gentile apostacy, and the return of our Lord Jesus Christ to our world.

But I would further endeavour still to guard what I have said. I give these expositions of dates, not as divinely revealed truths, but as suggestions of signs of the times, that are calculated to excite and increase our earnest attention, and to quicken our watchfulness. Ever let us carefully distinguish between the events and the times when they shall take place. The events are certain; there is a decreed hiddenness about the exact time. Our Lord's first coming was certain; but the time was so mysteriously revealed, that only the pious were in a state of expectancy, *waiting for the consolation of Israel.* Our Lord's second

coming is certain; but no man knows the day or the hour, yet *to them that look for him, he will appear the second time without sin unto salvation.* I, and those who think with me on this subject, may be quite mistaken in any suggestions about the dates; but, should it be so, let not our faith be in the least shaken as to the events themselves, which shall assuredly take place.

We must now hasten to consider the last part of our subject.

III. THE GLORIOUS RESULTS WHICH WILL FOLLOW.

They may be viewed in two respects:—The glory which thereby redounds to God, and the effects on the world at large.

1. THE GLORY WHICH REDOUNDS TO GOD. *And it shall be to me a name of joy, a praise and an honour before all nations of the earth, which shall hear all the good that I do unto them.*

THE PUBLIC NATURE OF THE FINAL RESTORATION of Israel is here made clear. It shall be before all the nations of the earth. It will not be confined to one kingdom, or interest only one nation. This publicity is often spoken of. *All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. In that time shall the present be brought unto*

the Lord of hosts of a people scattered and peeled. (Isaiah xviii. 3, 7.) It is a sign and token to all nations of the near approach of our Lord Jesus Christ, and the full triumph of his kingdom. Great as was their deliverance from Egypt, it affected but one part of the earth. Every nation will be affected by their future restoration. Every nation will have a sensible and manifest witness and proof of Jehovah's faithfulness and loving-kindness to Israel. Very decided is the testimony which Micah bears to this (vii. 15—17), *According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.*

THE JOY OF THE LORD IN ISRAEL'S REDEMPTION is stated: *It shall be to me a name of joy. God delighteth in mercy.* His joy is in receiving and saving returning sinners. It is his pleasure to accomplish all his purposes of grace. O that this love of God were more shed abroad in all our hearts by the Holy Ghost! You see something of it in the father receiving and joyfully embracing the prodigal son; you see it in the conversion of St.

Paul, and his becoming a chosen vessel. But the highest exhibition of it is yet to come, when the posterity of those who murdered his only-begotten Son are to be received again. What a view Zephaniah presents of this (iii. 17): *The Lord thy God in the midst of thee (Jerusalem) is mighty ; he will save, he will rejoice over thee with joy ; he will rest in his love, he will rejoice over thee with singing.* Surely this overflowing goodness to returning sinners should draw and win our hearts also. In restored Jerusalem being a name of joy, we have the very heart of God opened to us.

God also accounts it A PRAISE AND HONOUR TO HIM. In their restoration all his glorious attributes and perfections will be illustrated and displayed. Recovered Israel will, in the sight of all nations, be such a full manifestation of the truth of God's covenant love, of the riches of his abounding mercy, of the deep wisdom of all his providence, of the righteousness of all his dealing, even with his elect people, and of the comprehensive and widening reaches of all his goodness, as will, through eternity, bring glory to his great name. It will be such an unveiling of the riches both of the wisdom and knowledge of God and his completed righteousness, that, in the strong language of Jeremiah, the very name

wherewith Jerusalem *shall be called shall be, The Lord our righteousness.*

We see in this prophecy God has himself anticipated these results. 2,500 years since, he looked forward to them as a cause of Divine joy. *It shall be, he says, to me a joy.* That which gives joy to a child will not give joy to a man; that which gives joy to a man will not give joy to an angel. O how great and good must that be, which gives joy to God! After ages have passed in preparation, he reveals himself as looking forward, through ages to come, with personal joy in the accomplishment of these his own extended purposes of love. If any despise this subject, O let them learn how far they are from the true greatness of the Divine mind! In the redounding of such joy and glory to God, we may learn how holy and how spiritual, how practical and how profitable this subject really is. Gentile unbelief of the Jewish restoration is not a matter of indifference, but pregnant with many spiritual evils. It fills us with high-minded thoughts of ourselves; it clouds from us the glory of God in all his dealings with the children of men. It leads us to hard thoughts of our Jewish brethren, and is opposed to God's own thoughts of love to them. Thus we become unfitted to be full witnesses of the name and character of the grace

and righteousness of God, both to Jew and Gentile.

On the other hand, faith in God's promises to his people Israel will increase all our sympathies with his present thoughts of love to them—will stir us up to earnest intercession for them, according with the very mind and the direct command of Christ himself (Isaiah lxii. 1—8), and will qualify us to be faithful witnesses to all nations of the righteousness and goodness of God.

I entreat you then, my brethren, to stand firm in the faith that all God's Word will be exactly accomplished. If our Saviour himself, in his last sufferings, when he could have called legions of angels to his aid, forbore to do so on the ground, *how then shall the Scriptures be fulfilled, that thus it must be*, learn in this distinctly, that nothing can hinder the exact, literal, and full accomplishment of God's Word.

2. THE EFFECTS ON THE WORLD AT LARGE are lastly brought before us. *All the nations of the earth shall hear all the goodness that I do unto them, and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it.*

The way in which the restoration of the Jews will affect all nations, is becoming increasingly evident, from facts that are arising before our eyes, and from the dispersion of the Jews among

all nations. Where have they not been scattered, and into what part of the earth have they not been meted out. They are spread over the East. They pervade each kingdom of the Western Roman empire. Russia, and Poland, and Prussia, have millions of Jews. The last Russian census gives 1,080,224 Jews in Russia, apart from Poland. Africa and America are not without them. How can they be gathered from the Niger to the Volga; from remotest China in the East to Portugal in the West, and from each accessible country of North and South America, without moving every land, and making known through the earth the wonderful works of God. Various mighty effects of Divine interposition, removing all that is hostile to Christ, and establishing his own holy and happy kingdom, seem to be wrought in successive steps on the Gentile kingdoms during the progress of this wonderful work of grace.

Returning mercies to Israel are, in the Scriptures, after their temporary peaceable possession of their own land, in a partial restoration, followed by the opposition of the last form of Antichrist, who wages war against them when restored, and so brings down upon himself and his adherents God's terrible judgments yet to come upon an ungodly world. FEAR AND TERROR, then, under God's judgments, are the first effects of the full

victory and triumph of Israel. It is first *they shall fear*.

This is followed by TREMBLING AND REVERENCE for the majesty and mighty works of God. As the overthrow of Haman and the exaltation of Mordecai, caused the fear of the Jews to fall on every province and city of Persia, so the overthrow of Antichrist will affect all nations. The visible interference of God on Elijah's behalf in his contest with the prophets of Baal, made all the people fall on their faces, and cry out, *The Lord he is the God, the Lord he is the God*. The nations of the earth shall say, *We will go with you, for we have heard that God is with you*. (Zech. viii. 23.)

With this will be joined ADORING WONDER AT THE TRIUMPHS OF REDEEMING LOVE. Thus all nations are invited to praise him, *O sing unto the Lord, all the earth. O sing unto the Lord a new song, for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory*. It is such an illustration of redeeming love as must affect every living being. If the conversion of Saul was *a pattern for them which should hereafter believe*, and he became the great apostle of the Gentiles; what will this conversion of the whole nation be, but life *from the dead* to the world. God's boundless mercy to the Jews, and

through them to all nations, will produce the highest admiration of his goodness, and the profoundest adoration of his perfections. The song of triumph is already given to us. *He hath remembered his mercy and his truth toward the house of Israel, and all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord all the earth, make a loud noise, rejoice, and sing praise.*

These words, lastly, include THE SUBMISSION OF ALL NATIONS to the sovereign dispensations of God. Murmuring and grudging against Israel, as well as war and contention against each other, will cease and be lost in the overwhelming view of God's glory. All the sheep of every fold brought together, *there shall be one fold and one Shepherd.* The Saviour's prayer will be fully accomplished in that day: *The glory which thou gavest me, I have given them, that they may be one, as we are one, I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*

From the largeness of the subject, I can only thus glance at some of these glorious results, and must now briefly apply the whole. I would do this by putting to you two questions.

1. DO YOU DESIRE THE GLORY OF YOUR GOD?

This ought to be, this is the first desire of every Christian. Love to God, supreme love to him, is the sum of that first table of the law, zeal for which has remarkably distinguished the Jewish nation. Even in rejecting Christ, it was from *a zeal of God, but not according to knowledge*. However this may be left out by the wisdom of this world, in the days in which we live, it can never be left out of his mind, who is taught of God to pray, *Hallowed be thy name*. You may, perhaps, hitherto have thought little of despising the Jew, but you do not, you cannot think little of disregarding God's glory. Restored Israel, then, shall most remarkably glorify God. Our Saviour himself thus addressed this people, *Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God*. As you desire, then, the glory of God, consider and weigh well his promises to Israel, gain an understanding of his purposes of love, believe simply and entirely what he has revealed explicitly and plainly, whatever miracles of grace, and power, and goodness may be required for their accomplishment. As you desire the glory of God seek the welfare of Zion. Take an interest in the restoration of the Jews, pray much for them, and especially aid all efforts for their spiritual welfare.

My second question is, DO YOU DESIRE THE

BEST HAPPINESS OF MEN? This is the grand boast of the present age, a regard for the second table of the law,—a zeal for the welfare of the human race at large; and blessed be God for every real manifestation of it, for Bible and Missionary Societies, and all institutions aiming at the real good of man. But there are many who, in much zeal for the fancied good of man, seem ready to leave God out of his own world; they eagerly pursue the plans of their own wisdom for the exaltation of man, and disregard those of the infinite wisdom, and deeper and fuller love of the God and Father of all. My dear brethren, we cannot have useful knowledge without God, universities for sound learning without Christianity, general temperance without the Gospel, righteous peace without the reign of the Prince of Peace, and Britain's national glory continued without her Protestant principles. Popery is the scriptural Antichrist, and the Man of Sin, the Whore of Babylon, the great enemy of Christ and his Church. To make past sins in supporting Popery precedents for fresh sanctions of this mystery of iniquity, is to prefer our own honour to God's honour, and to justify and continue former national acts of apostacy, with aggravated rebellion against our only Lord and King. To give sanction to the corruptions of Popery, and to endeavour to lower

the plain testimony of our Articles against those corruptions, is to be unfaithful to the Church to which we belong, and fearfully unfaithful to Christ the Lord of glory. The Jew himself may lose every civil disability, and have power intrusted to him by us over our Christian State, and in doing so we only lose our national Christianity, and the Jew renounce the promised glories of his future inheritance. Men, in their indifference to national profession of true religion, may easily part with it, and the Infidel, with a mockery of kindness, may hail the measure of bestowing our national privileges on the Jews. Yet what is this but rejecting our Lord Jesus Christ himself and justifying his crucifixion. O how that very Infidel, when the Jew shall hereafter come forth as the remaining bulwark of Divine truth, will, under the last Infidel Antichrist, show the real character of this assumed kindness by concentrating all the bitterness of apostate Gentiles against restored Israel. When the Jews were in times past the covenant people of God, and his true Church was amongst them, it was a blessed thing to favour them, and give them power in a state. While they remain in rebellion, however, against our Lord Jesus Christ, to give them this power is to rebel ourselves against the Lord Jesus.

O how sure are all faithless efforts ultimately to fail and recoil! See, my brethren, here the true foundation which God has laid in Zion for man's best happiness. By the Jew FAITHFUL TO GOD, he has hitherto communicated—by the Jew faithful to God, he will yet communicate, the highest blessings to the world. But OBSERVE WELL, IT IS NOT BY UNCONVERTED JEWS, or by giving the trust of power in our Christian country to unconverted Jews. This is a marked evidence of national apostacy, and a seeking to rob the Jew of his real inheritance, and make him a partaker of our unbelief. But it is by the Jews converted, repentant, humbled, and restored, that he will bless the human race. It is not by renouncing Christ and his authority as the true King of nations ourselves, but by leading the Jews to look on him whom they have pierced, and to behold his glory as the King of Israel, that we shall be real blessings to mankind. Nearly 4,000 years since the promise was made to Abraham, *In thee shall all the families of the earth be blessed.* Would you really bless the earth, then turn your attention to the seed of Abraham, and seek their spiritual welfare. It is not a formal baptismal regeneration, without faith, hope, and love, and an external apostolical succession, which Anti-christ can boast, but it is their conversion and

restoration, that shall be *life from the dead* to the world. The plans which mere human wisdom forms, or the taking of a limited part even of the Divine plan, which we may over estimate, enter not into the extent and depth of the evil, which men think they can thus remedy. Not only a restored Jerusalem, but every thing else that God has ordained, and God has predicted to come to pass, will be found to be required in accomplishing *the new heavens and the new earth, wherein dwelleth righteousness.*

If, then, you would most effectually promote the best and highest and most enduring good of your fellow-men, you must enter into the apostle's feelings, *My heart's desire and prayer to God for Israel is, that they may be saved* : you must rise to something of your Saviour's mind, *For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

Oh that we could bring our beloved country to enter more into this scriptural plan for securing national prosperity ! In order to promote such principles, we planned these lectures. Our brethren readily united with us. We bless God for the interest which they have already called forth among our fellow-Christians, and we have good

hope that this may spread through the Church of Christ, returning tenfold spiritual blessings to ourselves, and at length influence our national proceedings, and obtain for us the protection and blessing of the God of Israel, the only true God, the God and Father of our Lord Jesus Christ.

LECTURE IX.

THE RESTORATION OF ISRAEL, TO BE ANTICIPATED FROM THE UNCHANGEABLE NATIONALITY OF THE JEWS, AND GOD'S MIRACULOUS DEALINGS TOWARDS THEM.

BY THE REV. A. DALLAS,

CHAPLAIN TO THE BISHOP OF WINCHESTER, AND RECTOR OF WONSTON, HANTS.

DEUTERONOMY IV. 30—38.

“When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, (For the Lord thy God is a merciful God,) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it. Did ever people

hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else besides him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day."

It is a wonderful power bestowed on sinful creatures such as we are, my brethren, by which they are enabled to know something of the mind of God; and when we reflect on the extraordinary privilege which has been given to one peculiar people, that from them should spring the flesh by which the Son of God took the manhood to

himself, then it can hardly be other than a matter of deep interest, that we should be able to exercise that power, in turning the pages of the book of God, to read and know his mind concerning that favoured people.

The interest which Christians have hitherto felt in this matter, has been, indeed, very different from that which they ought to feel. But, praised be God, the time is come, as we may hope, when he is pleased to awaken a more proportioned feeling of interest concerning it in the hearts of his own spiritual people, his Church; and we find, that those who have learned to love Christ, are learning to feel for and love his kindred according to the flesh.

My brethren, it is the awakening of this interest, and the influence of this love, that have called us together at the present season, during which we have been considering the covenant which God made with Abraham, and afterwards renewed with David; and the manner in which he gathered his people out of their captivity in Babylon; and then how he has scattered them again amongst all countries, to the north, and the south, and the east, and to the west: and after having thus traced out what history records as facts past, one step further has been taken, and to the facts past

have been added some of the facts to come; we have, in following out the subject in these lectures, taken just one step into futurity, and anticipated the restoration of that people from this great and terrible dispersion.

Upon this first glance at unfulfilled prophecy, it appears as if we were stepping into the regions of imagination; the images seem so new, so surprising, so startling, to those who have been accustomed only to read of the facts past; and it will be well that we should pause to look at the ground upon which we stand, that we may judge whether we are justified by sound scriptural argument, in the exercise of that reason which God has given us, to go so far forward, and to expect that such a course of events as that unfolded to us in the Word of God is really to fill the future pages of history. And, therefore, it is my portion of this interesting subject to occupy your attention for a short time in considering the argument which may be drawn from the Scripture to establish the certain expectation, that the nation of the Jews shall exist in all time; inquiring whether we are justified in anticipating these wonderful results, from anything which we discover in the Word of God concerning them. And in taking this scriptural range of argument,

I purpose, *in the first place*, to inquire what are the reasons for expecting the unchangeableness of the nationality of the Jewish people: and then, *Secondly*, to ascertain what confirmation of that reasoning may be drawn from the result of the hindrances that have hitherto been interposed in the way of such an expected course: and, *Thirdly*, to draw a still further confirmation from the peculiar mode of God's past dealings with the Jews as a nation, as it bears upon their future prospects. And it will be seen in the course of this scriptural inquiry, that the text suggests the direction of thought which I desire to take.

Before, however, we proceed, it is necessary to remember, while we attempt to examine what God has revealed to us of his mind, that we can only discover it as God gives us his Spirit to do so. Foolish, indeed, are those, who enter upon such an examination in dependence on their own minds. May we ever be kept from such foolishness; and may God give us that wisdom which shall enable us to perceive and know, receive and feel, that which he has been pleased to reveal for our learning. May he, of his infinite mercy, give us the Holy Spirit. May he be present directing the mind and the words of his minister, and giving the people ears

to hear, and hearts to understand. May God, at this time, for Christ's sake, be with us, giving us his Holy Spirit!

I. My brethren, it is a matter of fact, that at this moment there exists a people who have existed nearly four thousand years. We know their origin, and can trace their course. They are at this moment *a nation*—under circumstances the most extraordinary, circumstances irreconcilable with the habits and ordinary experience of man. This people have never lost their nationality; they have continued to exist as a nation under difficulties which would have crushed any other people—which *have* crumbled nation after nation, people after people, into dust. Empires have passed; kingdoms have risen and fallen so as to be known now only in history—have been forgotten as nations, and read of in legendary tales; but the Jews exist, and have outlived the course of every other nation of the earth. Yet, it may be said, that for ought that human wisdom can discern, possibly they may hereafter be utterly swept from the earth, unless there be something peculiar in their case, which might establish a clear warrant for expecting that they will unchangeably exist as a nation. When we look into their case, as shown in Scripture, we find, that *there is a*

peculiarity which warrants us at once to say, that they *must* remain a people while the earth endures.

We are justified in speaking thus strongly, from considering the final object for which they were originally selected, nourished, brought up, and matured into a nation. This is the *first* point in considering the nature of their case. And having observed this, we will look, in the *second* place, to the parties with whom it pleased God to make an especial covenant for the purpose. And then, in the *third* place, we will look to him who made the covenant, and consider how his character bears upon this great point—the unchangeableness of the Jewish nationality.

1. As to the final object for which the Jewish nation was raised, formed, and brought forth into the circumstances through which history traces them, we may look to the root of the matter, and state, in general terms, that the Jewish nation was made a nation in order to carry out the purpose of God in the restoration of fallen man—in the restitution of the world to the state in which it was when God said, “It is very good,”—and in disappointing the designs of Satan, so that he shall not have a triumph. What a triumph he would have in hell through-

out eternity, if he could but have made the Almighty reverse his word, and blot out the fair earth which he had stamped with his approving "Very good"! What a shout of victory might be expected from the fallen angels in the midst of their torments, if that could ever take place! But they shall have no such triumph. God will restore all things. And for this purpose he has chosen one people to be the especial means, through which, in various ways, this great object shall be accomplished.

When man fell, even then there beamed forth the dawning of a promise of restoration: in the wisdom of God it was not made as a direct statement to Adam, but while God put the curse upon the woman, and upon the man, and upon the ground for man's sake, and a terrible sentence upon the tempter, he declared to the tempter as part of the sentence against him, that which, being spoken in the hearing of the punished man, opened the door of hope. Satan was, indeed, to bruise the heel of the seed of the woman, but "it shall bruise thy *head*." When afterwards it pleased God to define this promise more distinctly, and also to appoint the machinery by which it should be accomplished, he chose a man; it must have been some man, and it might have been any man, but it was

Abraham. He fixed upon him as the root, the stem, that should bear the branch, whose fruit should be the glorifying of the great God in the restoration of all things. It pleased God in his wisdom thus to arrange the means; and having chosen the man, Abraham, he made with him a covenant, which he confirmed by an oath, the obligation of which is expressed thus: "In thee shall all families of the earth be blessed:" or as he afterwards repeated in the 22d chapter of Genesis, when he so sorely tried the faith of Abraham: "In thy seed shall all the nations of the earth be blessed." At first, the seed of the woman was to bruise the serpent's head; now, it is the seed of Abraham—limited to him, fixed in him: and enlarged by the declaration, that "all families"—"all nations" of the earth shall be blessed in him. Now, it is certain, that neither the first dawning promise to Adam, nor the covenant made with Abraham, have yet been fulfilled. It is not the character of God to excite a large hope and to meet it with a small fulfilment. It is not the character of God to disappoint the heart rightly and legitimately permitted to expect much. Consider what is the fair expectation to be derived even from the very first promise opened to Adam. What is suggested to the mind by the expression to

“bruise the heel?” It is calculated to convey a sense of lameness, an idea of hindering, and wounding, but no more than this. But what is suggested to the mind by the expression to “bruise the head?” Does it not convey at once an impression of destruction—altogether an overcoming and slaying? Now such a destruction has not yet befallen Satan. Indeed, after the opening of the Gospel dispensation, the Apostle Paul, looking forward to the coming of the Lord Jesus Christ, tells us, that the God of peace had even then to accomplish the bruising of Satan, though it was to happen *shortly*; and it has not yet been done. (Rom. xvi. 20.) “A thousand years” are with the Lord “as one day,” but Satan’s head is not yet bruised—he is not overcome yet. Oh! how busily, and, alas! how powerfully is he at work at this moment amongst us! Then consider the promise that was given to Abraham, and settled with a covenant and an oath; “In thee shall all families of the earth be blessed.” “In thy seed shall all the nations of the earth be blessed.” Has this been fulfilled? Are all the families—are all the nations of the earth blessed? The Gospel dispensation is the arrangement of God by which he visits the Gentiles, “to take *out of them* a people for his name;” to gather

“*out of every kindred, and tongue, and people, and nation,*” those who are to be the associated kings with the Lord Jesus—entering into “the inheritance of the saints in light”—sitting upon his throne, one with him, in the great day when he shall reign over the world, when “his name shall be one,” and “when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.” The object of the Gospel dispensation is to gather here some and there others, by faith in the name of Jesus; but what does the Lord say concerning them? “Many are called, few are chosen.” Very different from this is the promise to Abraham, that “*All families of the earth*”—“*all the nations of the earth*”—shall be blessed in his seed. This has not yet been fulfilled; but we look forward to the time when in its fullest sense it assuredly shall be fulfilled.

This then was the general grand object of the choice of Abraham; that in his family should be born the Saviour; that when the Son of God was to be made flesh of a woman, that woman was to be one born of his particular family. In establishing the covenant with Abraham, it pleased God further to enable us to see a secondary object in connexion with the first. This secondary object is, that the chosen family according to the flesh shall form a nation, a

people, for the establishment of a kingdom, a throne upon earth, on which shall sit the new Adam, who is to reign over all the earth; realizing the whole of God's blessing upon the first Adam; renewing the earth in all its brightness and in all its glory, so that it shall again be said to be, "Very good!" Now, when this second Adam thus takes the possession given to the first, he will have a throne to sit upon, in order to reign upon earth; and it has pleased God, in choosing the family, of whose flesh the Son should take manhood, to appoint by covenant that this family shall form the nation, constitute the kingdom, establish the throne upon which he shall sit. The relative position of this people may be shown by an illustration. The kingdom of England is but a portion of the British dominions; our Queen reigns over vast multitudes; but the English are the metropolitan people; and England is the place where her throne is established—where she reigns and rules—and whence goes forth the law. Just so it will be, when "the Lord shall be king over all the earth," in the day that there shall be "one Lord, and his name one," (Zech. xiv. 9): the law shall go forth from Jerusalem; and the Lord shall have his throne there; and there from time to time, as he wills and when he wills, shall he be seen

and known. This is referred to in the renewal of the covenant with David: it was then especially stated, that of the loins of David God would raise up one to sit upon his throne; and we have no difficulty in understanding to whom this applies, for the Spirit of God has explained it by the Apostle Peter. (Acts ii. 29—31.) “The patriarch David, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ.” The habit of being satisfied with a loose interpretation of Scripture, and undefined notions gathered up without sufficient consideration, often leads us to take words in a very erroneous sense. This passage is often read as if it stated that Jesus was promised to sit on Christ’s throne, and so a spiritual throne is imagined: this, however, could not be meant, for the words declare, that Jesus is to sit on David’s throne, which was a literal throne—the throne of the king of the Jews, reigning at Jerusalem over the Jews. The spiritual throne of Christ expresses the power by which Christ reigns now in the hearts of his people, and will continue to reign over their hearts for ever; but that never was David’s throne; and it is said,

that Christ shall sit upon David's throne. David sat upon a throne, which *typified* the spiritual throne of Christ; and in that sense the antitype is Christ's throne. When, therefore, it is said, that Christ shall sit upon *David's* throne, it must refer to the literal throne of David, for David never had a spiritual throne. It will only be necessary to corroborate this by mentioning one other similar text; many more may be discovered at your leisure. In the 9th of Isaiah we are told of the child to be born and the Son given unto us, "Of the increase of his government and peace there shall be no end, *upon the throne of David*, and upon *his* kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Every one of those passages which speak of Christ's sitting on the throne of David, and ruling over the kingdom of the Jews, give us the idea, that the object which God had, in a secondary point of view, was to raise up a kingdom and a people as the special inheritance over which should reign the seed of Abraham—the seed of the woman, that should bruise the serpent's head, and should bless every family in the world, and all the nations of the earth. And thus when in the second Psalm Jehovah says, "Ask of me, and I shall give thee the Heathen for thine inheritance,

and the uttermost parts of the earth for thy possession;" it is when he declares, "I have set my king upon my holy hill of Zion."

From all this we gather, that the first great object of God's dealings with the Jews—the grand scope of the whole—is the restoration of the world and of man to the place where God set him at the beginning, and where he shall stand at the end; and that the secondary object is, to establish a metropolitan kingdom, from whence shall go forth the law, when "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

2. But it may be asked, might there not be some hindrance to the attainment of this object interposed by the parties concerned? To answer which inquiry it is necessary to ascertain who they were. With whom did God make this covenant?

When God arranged the plan, he chose Abraham, and called him; and the covenant that he was pleased to make was entered into with Abraham in person, and with his children of the first and second generation. It was renewed with Isaac—renewed also with Jacob—the line of descent was limited, and the covenant again renewed with David—and then in Christ it was established and fulfilled. "To Abraham and his

Seed were the promises made; he saith not, And to seeds, as of many; but as of one, and to thy Seed, which is Christ." Now, the covenant being graciously made with Abraham, cannot be set aside by the conduct of some of his children. This point may be shown by an illustration. A man is made up of his limbs—his body is formed of parts; but there are vital parts, and parts that are not vital; the heart, the brain, the arteries—injure these, and the man dies; you may amputate the members one after another, the man still lives. Now in the body of the Jews, generation after generation as a nation, the persons with whom God made the covenant constitute the vital parts; Abraham, and Isaac, and Jacob, and David—these were the arteries and brain; I say not that they were *the heart*; the heart is Christ, the Son of David; all the generations standing in connexion with these covenant heads are but members of the body, and they may or may not be filled with sore disease. Some *members* of a body may be a terror and an abomination to the *heart* of the man who has them; they may be cut off; but the living man still exists, as long as the vital principle is not touched. So with respect to the Jews. God made the covenant with the heart before all time, looking beforehand to the Seed in the loins of David: he renewed the covenant with those who

formed in his sight the vital parts—with Abraham, Isaac, Jacob, and David: and, having done this, although generation after generation has been such as to make it necessary for God to cut off one after another, he looks only to Abraham, and Isaac, and Jacob, and David. This is repeated again and again in all the holy records. You have it in the text I have read to you. In the midst of the tribulation of these latter days, God will not forsake them; why? Because of “the covenant of their fathers, which he sware unto them,” and “because he loved their fathers.”

Now this is of essential importance. Time is nothing to God; God looks at the Jews, as when he saw them in Abraham; he looks at his covenant with Abraham, and Isaac, and Jacob, and is well pleased, calling himself by their name, by which he shall be called in eternity. We find this important point referred to constantly in the Psalms, and very pointedly in Romans xi. 28: “As concerning the Gospel, they are enemies for your sake; but as touching the election, they are beloved for the fathers’ sakes.” We find it stated, therefore, from the beginning to the end of their dispensation, and afterwards in the Gospel dispensation—that it is for the fathers’ sakes that God has tolerated their children in their iniquity—because God loved Abraham—because he chose their fathers.

3. But there is another party to this covenant, even God himself. May he not alter? May he not say, I will have this people no more?

You and I, my brethren, dare not think of limiting God; and we are ready to say, Yes, he may, if he *will*. But he has said he *will not*. The very first words that ever were spoken in prophecy concerning the Jews, after they became a nation—distinctly, clearly, emphatically concerning that nation, were those spoken through Balaam. (Numb. xxiii. 19), “God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” My brethren, we, the members of the Christian Church, are often in the habit of appropriating especially to ourselves the blessed words which describe the character of God in its bearings upon the hopes of man, and we occasionally forget to take into account the particular purpose of the portion of Scripture in which that character is described. In this passage it is declared, that God is “not a man, that he should lie, neither the son of man that he should repent,” specially in order to establish that he will not change his purpose concerning that great nation, then coming on to possess their land;—the nation of which Balaam said, “From the top of the rocks I see him, and from the hills I

behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations." "God is not a man, that he should lie." "He hath blessed, and I cannot reverse it." Is God changed *now*? Has he become like "a man, that he should lie; or the son of man, that he should repent?" Does time make a difference in him? As that beginning prophecy to the Jews as a nation, so also speaks its concluding one in the last chapter of Malachi. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." The Lord distinctly states that he does not change; and that it is only because he is unchangeable that the Jews, the "sons of Jacob," are not consumed. Then proceed to the New Testament, and there, in Romans xi. 29, you will find another statement, which shows that God's purpose concerning the Jews never will change; that what he has fixed, and settled, and declared, shall be done. It is written thus: "The gifts and calling of God are without repentance,"—without change of his mind. And this is said with reference especially to the Jewish people: "As touching the election, they are beloved for the fathers' sakes, FOR the gifts and calling of God are without repentance."

And God has been pleased to give a large earnest, as evidence of the certainty that he will not change concerning the Jews. There were

many things (as we shall shortly see) to induce him to reverse the covenant made with Abraham; but he reversed it not; and at length, in the fulness of time, the Seed was born—Jesus Christ came, and took flesh, and became a man made of a woman, the son of David, the son of Abraham. This was an earnest indeed of the continuance of his purpose, even unto its entire consummation; for now, in the eternal heavens, at the right hand of God, there is One who is A JEW—irrevocably A JEW. It is now impossible, in the nature of things, that any other nation than the Jews should be the nation of whom it can be said, “This man was born there.” And, as this is the case—as God has given this large earnest, who shall dare to say that Jehovah will ever change his purpose, and fail from his promise, that the throne of David shall be the Messiah’s kingdom, and the Jews the metropolitan people, when “the name of the Lord shall be one,” and “the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea.”

Here, then, we may contemplate the wisdom of God, grasping in his mind all time and all events, seeing the end from the beginning; and, in the range of his unlimited view, making to himself an object—the restoration of man, and the restitution of all things on the earth; appointing the means

—the eternal Son; becoming a man, of a particular family; selecting that family—making it a nation, and keeping it to form, so to speak, the body-guard of the great King upon earth; making a covenant with the head of that family, and determining with himself, “I change not.” After discovering this, all we have to ask is, Has the whole been fulfilled? Is the ultimate object attained? Are we in the kingdom of glory? Does “the knowledge of the glory of the Lord cover the earth, as the waters cover the sea?” If this be not yet the case, then it *will* come to pass; and as certainly the nation of the Jews shall exist, until and at the time when Christ shall take to himself his glory, and sit upon the throne of David. In that wonderful prophecy concerning the Jews, in the twenty-third and twenty-fourth chapters of Numbers, God is himself speaking. He took a wretched money-loving man, and made him utter words. Balaam was one who had the knowledge of God, “who knew the knowledge of the Most High,” but it was as a person in a trance, he *felt* nothing of the words he uttered; and while his heart would have made him curse, God made use of his mouth to bless. He declared then, “From the top of the rocks I see him, and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations.” Has a

word failed to this day? Shall a word fail ever? God spoke—not Balaam; and IT SHALL BE DONE. The Jews have dwelt alone as a nation; they are a nation; yea, and they ever shall be a nation.

But then rises up the unbelieving heart of man! Many a one has striven to turn away from this conclusion, because it accords not with their notions—because it does not suit the views of their understandings; and they search how they may avoid this result. And thence comes the objection: “But the promises of God are all conditional, and the condition of this promise has not been fulfilled, and therefore it is forfeited.”

Now I think I might say, that this argument will not meet all the points we have established in the first division of this subject; but there is a second point which we will now consider, and which will altogether overturn such an objection. We grant to the objectors, that the Jews have not deserved the promised blessing nor fulfilled its conditions: but then—

II. Let us consider what has been the result of all those hindrances which have been placed in the way of the fulfilment of this great purpose of God.

There may be two kinds of hindrance—hindrances external, and hindrances internal.

The external hindrances may be said to be those which the power of man endeavours to raise against the fulfilment of God's purpose. But, my brethren, shall we waste one moment upon the consideration of these? That surely must be unnecessary. It is the extremity of folly, as we Christians well know, to imagine that man can do ought to prevail against God. We will leave unheeded, therefore, all the rage of Pharaoh, and all the fury of the Cæsars; all they could do—aye, and all the modern Pharaohs and the modern Cæsars can do, does not weigh one straw in the argument. And would to God, that all the infidels of the earth could know the utter fearlessness with which the weakest Christian can look upon their utmost efforts. "The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed;" but he laughs them to scorn. He sitteth in heaven, and sitteth in the hearts of his people; and "he laughs"—he "hath them in derision." We need not then pause to estimate any outward hindrance.

But there is a hindrance which we may well pause to consider—that real, that one hindrance, *sin*. If ever man could prevail to reverse the determination of God in his favour, it must be by a suicidal act. Let us then see

what sin has done that was likely to turn away God from his purpose towards the Jews; let us examine what the result has been.

Look back to the beginning of the whole matter. God chose Abraham. Was *he* free from sin? He tried him for a little while, and when a few short years of trial had passed—"Oh! that *Ishmael* might live before thee!" An unbelieving and impatient heart sought to turn away God from his purpose. But God said, "My purpose shall stand; *Sarah* shall have a son." Go on the next step; look at Isaac and Jacob. How cunning was the device of Satan in this case! Here was a dilemma indeed, in which the evil one hoped to place the Almighty to shake him from his purpose. On the one hand stood Isaac, intrusted with the power of communicating the inheritance, by which God's purpose was to be carried out in Jacob; and he knew it—"it had been said, The elder shall serve the younger;" and yet this sensual and self-willed sinner tried to set the purpose of God aside—to take away the blessing from him whom God had determined should be the channel through which he would convey it onward, and to bestow it upon Esau. On the other hand, observe Jacob, trying by willing and presumptuous sin to manifest himself unfit to receive that

blessing. What a dilemma! Should not we have said, the blessing cannot be given to Esau through the wickedness of Isaac; but neither can it be given to Jacob, because of his own manifest wickedness in obtaining it. The apostle tells us in the 9th of Romans with reference to this very thing, nevertheless, "that the purpose of God according to election shall stand." Sin did its utmost; Satan devised his best dilemma; but God said, "My purpose shall stand."

But these were but as the first shooting forth of the brambles to choke the early blade. Look on the Jews when they had become a nation. Go to Egypt;—see them there, slothful, earthly, unmoved by the brightness of the glory set before them, satisfied with the flesh-pots of Egypt, willing to sit down and heap clay upon clay to build up the monuments of this world's folly, while God was willing to make *them* to be the monuments of his wisdom for ever. See them choosing the bondage of slavery, and thinking scorn of the glorious liberty. Did this turn away the Lord from his purpose? It altered him not. See them, as they go forth from Egypt, when they come into the wilderness, when they had heard Jehovah's voice. While Moses was forty days with God upon the mount,

even then they turned to image worship. But it did not alter the purpose of God. See them murmuring upon every occasion of trial; and when they come to the very borders of the promised land, and have even tasted the grapes of Eshcol, see them actually refusing to take possession under the assured promise of the strength of the Lord. But this did not turn the purpose of God. How did Jehovah act? He amputated a limb of the body; he said, 'Not a soul of that generation should possess the good land, but their children should grow up, and go in and possess it;' for he was not turned away from his purpose. He loved their fathers; and the people were "beloved for the fathers' sakes;" and therefore he carried them on. It will suffice merely to cast the eye over the long catalogue of their fearful sins, to prove that they were from the beginning and all along a stiff-necked people—as St. Stephen said, "always resisting the Holy Ghost." See them asking a king before the time. Look to David himself, an adulterer and the murderer of Uriah. Go on to Solomon's time; see the mount of the Lord—what was it called?—the mount of abomination because of his unmeasured idolatry. Think of the intolerable sins the nation were continually heaping up, until at last

their inveterate iniquity caused the cauldron of God's wrath to boil over, and he sent the remnant of the family into captivity to Babylon. Still he did not change his purpose. He poured out his wrath upon them; they filled up the measure of their sins again and again, and they were as often punished but never annihilated. Pass over many defiled pages of their history, and come at once to the climax of their offending; this will absolutely set aside the argument that the breaking of the conditions will neutralize the power of the promise. When they came to that point to which all the rays of time converge—the birth of the Son of God in the flesh of the family of David—what did they do? Then, indeed, did they fill up the measure of their sins to the full; they rejected the Son of God—they crucified the Lord of glory; they committed the extremest amount of crime that any people can do. Did God cast them off? The apostle asks this very question, and that after the dreadful consummation, “Hath God cast away his people?” And what is the answer? “God forbid. God hath *not* cast away his people, which he foreknew.” “At this present time there is a remnant according to the election of grace,”—blindness *in part* has happened to the nation—but at length “the fulness of the Gentiles shall

come in" to the kingdom of grace, and shall make up the number of those who are to possess "the inheritance of the saints in light;" and when that number shall have been accomplished, then all Israel shall be saved in the manner written in the 59th chapter of Isaiah. I beseech you, brethren, to examine the eleventh chapter of the Epistle to the Romans with great attention. Some of us have been in the habit of making a full stop after those words, "And so all Israel shall be saved;" while in fact the sense runs on without any check or pause. It is distinctly stated, that "so all Israel shall be saved *as it is written*" in a particular part of the Scripture which is quoted. When God has taken out from the Gentiles and from the Jews "a remnant according to the election of grace," so far from his grand purpose being then fulfilled and completed, it shall be then that it shall further come to pass that "all Israel shall be saved as it is written" in the fifty-ninth of Isaiah. In order to know what salvation is meant, we must turn to that chapter, where it is said, "So they shall fear the name of the Lord from the west, and his glory from the rising of the sun; when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob,

saith the Lord. As for me, this is my covenant with them, saith the Lord: my Spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." That is to say, when the Lord shall have accomplished the number of his elect—the "remnant according to the election of grace"—then shall this prophecy in the fifty-ninth of Isaiah be accomplished:—the Lord shall come to Mount Zion, and all the world shall fear his name, from the west to the east, and the covenant shall be carried on by the Spirit of the Lord from generation to generation among the Jews upon earth. This will be their salvation nationally—all Israel shall be *thus* saved—saved from their sins—saved from the consequences of their sins—saved by the "pouring out of the Spirit of grace and of supplications upon them." And under that influence they shall mourn when they look on Him whom they have pierced: for, my brethren, be assured of this; sight did not make the first disciples receive Christ, and sight will not make the Jews receive Christ. If there be an infidel in this place, and if the Lord were to manifest himself in his glory, as he did on Mount Tabor to the chosen witnesses, the sight would not turn his heart. To do that, it needs "the Spirit of

grace and of supplications." And when the Jews have that Spirit given to them at Jerusalem, then they shall mourn; then shall their hearts be softened; the prophecy in Isaiah shall thus be fulfilled—all Israel shall be saved as it is written: and this is their salvation.

Observe, then, my brethren, that, after the consummation of the extremest crime human nature could have imagined or accomplished, we find it distinctly declared that God had not "cast away his people." The cauldron of his wrath indeed boiled over again, and you see the fearful consequences now; you see now in every part of the world the children of Abraham, the Jews, roaming in dispersion, and upon their foreheads stamped the wrath of God; they walk about the earth as the witnesses of his wrath; but also as the witnesses of his unchangeable faithfulness—for still they are not cast away; they are not sunk nor merged among the nations; the people still dwell alone, and are unchangeably a nation. There is no change of God's purpose because of the breaking of the conditions. No; nothing shall alter the sealed covenant. God has maintained his wrath, I was about to say, for a long time; but I am reminded, that the Spirit of God tells us, through the mouth of St. Peter, that "one day is with the Lord as a thousand years, and a thousand years as one day;" and therefore it

may almost be said, that the Lord has not allowed more than one sun to go down upon his wrath against his people Israel; it is not yet two thousand years—two suns have not yet set. No, Zion is graven upon the palms of his hands, its walls are continually before him, dearly are the people “beloved for the fathers’ sakes.” The extraordinary prophecy of Balaam opens this view of the case. He says (Numb. xxiii.), God “hath *not beheld* iniquity in Jacob, neither hath he *seen* perverseness in Israel.” Here is just the point. God *knows* their iniquity, and God *punishes* it; but when he looks upon the covenant with Abraham—when he loves them “for the fathers’ sakes”—when he considers the object for which they have been brought up and carried thus far—then he will not *behold* their iniquity—he does not *see* their perverseness; and therefore they are not consumed.

III. And this brings me to the last point, which sets the seal upon the whole argument: it is the consideration of the peculiar mode of God’s dealings with the Jews, as a nation, which confirms the truth of what has been set forth, and enables us to look forward, and see how it bears upon their future prospects.

It may be said, that God has set his name upon this people in a public manner, by establishing for them a different system of providential arrange-

ment from that of every other nation in the world. This is a point which I do not think is sufficiently considered; and yet it is abundantly plain from their past history. We will briefly consider the character which uniformly distinguishes the events of God's dealings with the Jews.

His providential dealings with that people may be described as a *miraculous* system, as opposed to and distinguished from the *ordinary* system of providence carried on through the laws of nature. The laws of nature are so bound up with the providence by which God works the destinies of nations, that the Almighty hand need not be acknowledged by the infidel. In looking through the history of any country, it is quite possible to deduce rationally one step from another, and to show how events resulted from their proximate causes, or how they were knit together, according to the ordinary laws which govern the minds of men and the disposition of natural things. Behind all these, the Christian sees the ruling hand of God, and traces results to the will of the First Cause, moving all the ordinary laws of nature in a regular, uniform, beautiful manner, by the dispensation of angels, so that all the results "work together for good to them that love God," and for the disappointment of his enemies: but this is perceived only by the eye of faith. Such is the ordinary dealing of God with the nations of

the world: not so with reference to the Jews. For them God puts aside the laws of nature; and that not *once*, nor rarely; but it is his *system*, it is the distinguishing characteristic of his outward governing of the Jews. The laws of nature are made altogether to bend; so that, with the Jews, every great step in their whole history has been done miraculously, and not according to the order by which other nations are governed. A short inquiry will suffice to establish this truth. In Egypt, where they began to be a nation, they grew to their hundreds of thousands; and when the time was full, and they were matured to go forth and fulfil God's purposes, how did God act towards them? Did he, according to the laws of nature and of nations, by the operation of second causes, arrange some providential circumstance to draw them forth from Egypt? No: he called them to their standards by a great concert of miracles, harmonized upon the simple melody of one song, which sounded forth that the Creator of all things is the God of the Jews—a song of joy to them—a dirge to the Egyptians. The darkness, and the animals, and the blood, all join to make the wondrous proclamation. Moses takes up a few ashes, and sprinkles them in the air, and a dreadful disease covers man and beast; Moses lifts up his hand, and storm and hail fall on the devoted land. Such were the miracu-

lous throes by which Egypt unnaturally gave birth to this strange nation, and perished in the delivery.

And scarcely are they gone forth, when they come to an impediment—the Red Sea shuts them in; and what does God command? Why look ye on me? why do ye waste time inactively in crying to me?—GO FORWARD! As though he would say, ‘Have I not already manifested that your destiny is not conducted according to the ordinary laws of nature? Have I not already made it plain to you that you are guided by my direct immediate power; the power of Him that spake, and it was done; that commanded, and all things were created? GO FORWARD.’ They went forward, and they found that the sea had only shut them in, in order the more gloriously to send them forth; for a road was dried up for them, and the waves they had feared became their walls of defence. But their enemies came after them; and what followed? The laws of nature resumed their empire. The waves acted upon the original command—“Let the waters be gathered together into one place.” (Gen. i. 9.) The people, whose destiny formed the miraculous exception to the general rule of nature, had passed; the suspension of God’s law miraculously ceased as it had miraculously began; and the Egyptian chariots and all the host were overwhelmed by the waters. Not one of them was left to tell the tale:

but if any of the “mixed multitude” that went out with the Jews, and under their shelter passed safely through that passage so dreadful and destructive to the Egyptians,—if one of these could have had the heart to adventure in a bark across that great grave of a nation’s strength—that gulf, at once the type and the inlet to the more terrible lake where God’s enemies float undrowned in fire—when such a messenger had told his tale, what would the Egyptians have felt? what would they have said? they who then wore their fresh garments of mourning, each for the first-born of his family? They must have exclaimed—“It is Jehovah! He who created the world is the God of this people?”

But trace them forward still, and you find the same distinguishing characteristic mark all their history as it proceeds. See them in the wilderness; whence come the laws which are to govern them? Does God raise up to them a lawgiver? Does he send them some one who, exercising great sagacity of intellect, gives them laws of man’s wisdom? Far otherwise. He calls them around a mountain, appeals to their fears by fire and by thunder, and gives them laws with his own voice. Therefore Moses says in the text, “Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?”

Trace them onward still. When they marched through the howling wilderness, they wanted bread. The *earth* yields bread for *us* ; but *heaven* yielded bread for the Jews. They wanted water. We seek it in the *springs* of the ground ; the *rock* pours it forth for the Jews. They are appointed to remain in the wilderness for a whole generation, till the rebellious adults having been swept away, their children should grow up to manhood. Your garments and mine need renewing, but theirs waxed not old. Your feet and mine could ill support such painful journeyings, but their foot did not swell. Behold them at last at Jordan, approaching the watery wall that girt the promised land. The first touch of the feet of the Levites makes a way through the waters for them to pass. They come to one of those towns, of which it had been reported to them that the walls reached to the heavens ; at the blast of their trumpets the wall falls down. I may say with the apostle, "The time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets." As often as the Jews rebelled, and God in anger gave them up to their enemies, so often also he manifested that he was their God, and they were his people, by that singular characteristic of all his providential dealings towards them, miraculously showing that

he rules over them as he rules over no other people; for he guides them by his own mighty hand, and by his outstretched arm, while he guides the Gentile nations by his ordinary operations of nature. Let me, however, point to one pre-eminent instance, which places in juxtaposition the natural laws by which God governs the world, and the miraculous system according to which he governs the Jews. Their enemies were before them, and time would not suffice for vengeance upon them: in order to complete the victory of his people and to exhaust his wrath against the idolaters, Jehovah stayed the whole course of nature for an entire day, interposing a miraculous providential dispensation, reversing for a season that order which he gave when he said, "Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days and years." The sun stood still for a whole day—the whole machinery of nature paused in its progress—and this was done in order that the Jews might overcome their enemies.

But as time will not allow of detail, let us come at once to that instance which may be the most important to consider, because it is perhaps the least likely to be received as self-evident; and yet when we give ourselves time to think, it is amongst

the most striking testimonies of the truth in question. Does this miraculous dispensation continue even now? Was any miracle manifested after their return from Babylon? It may rather be asked, was any miracle like to those manifested since that period? Did not the Son of God take flesh, and become a Jew? What miracle is equal to this? Was there not in this an entire reversing of the law of nature, when he by whom "all things were made," should be "made of a woman?" And did not the Son of David heal the sick and raise the dead; and work those miracles which had been manifested before through Elijah and Elisha? And at last, after forty short years, during which these preparatory miracles had been done in the land of the Jews, was not that great miracle performed, that they should be dispersed into all lands, and scattered into every country of the earth; and there in separation and tribulation should still continue a people, bearing witness of God's truth and of God's anger, while dwelling alone, not reckoned amongst the nations? Is not this contrary to the ordinary laws by which human character is governed? Is such a thing to be found as a people whom God has so enabled to continue, without national polity—without a centre of appeal—having their worship rendered impossible to be performed—without the impulse

of that fervent chivalrous feeling which might lead them to cling to the story of their ancestors, for it has been buried under the worthless rubbish of Rabbinical lore—a nation persecuted to the death, receiving at every man's hand a measure of wrath according to that which our Lord received at their hand when he “tasted death for every man.” If it had not been that the providential dispensation of God with this people is miraculous, hindering the natural effect of circumstances upon the heart and motives, would not the Jews have been annihilated centuries ago? Would they have existed in the second century after our Lord's death? Assuredly not. And yet here they are in the nineteenth century; a nation scattered and peeled, a people meted out and trodden down; but a nation still—a nation growing wealthy under persecution—a nation pillaged in one generation, and in the next inheriting increased wealth—a nation lifting up the standard of Jehovah in their national history even while they deny his truth with their lips. My brethren, this is a miracle which is before our eyes even to-day, and which has convinced multitudes; and this is a miracle which will justify me in saying, that from the day when God aroused them from Goshen and called them forth from Egypt, to this present moment, their distinguishing characteristic is, that

they are Jehovah's people, marked out to all beholders as his own, by the *miraculous system of providential dealing* under which they live.

We have thus seen, that from the very nature of the case the nation of the Jews must be a nation always; for that God has made to himself a final object, in order to the fulfilment of which they must ever continue to be a nation—that God has settled this in a covenant, not with the Jews of this or that generation, but with Abraham, with Isaac, with Jacob, with David, and with Christ; and in some generation of their seed he will perfectly perform it. That he has put his seal of truth and certainty upon this by the declarations of Scripture, that “he changes not, and therefore the sons of Jacob are not consumed”—that “his gifts and calling are without repentance.” We have seen, that this people, so marked out, so determined and chosen, so fixed unchangeably as a nation, have endeavoured by every combination of accumulated sin, up to the highest point to which it could be carried, to alter the determination of God; but they have failed. We have seen, further, that in spite of all their exceeding sinfulness, their stiff-neckedness, and their “always resisting the Holy Ghost,” God has unceasingly marked them as his own, and manifested that he goes before them as in a pillar of fire by night and

of cloud by day; governing them by a miraculous system of providence; even commending their condition in the present day to the intelligence of every man's mind, who can argue and reason, as a miracle which proves his presence with them, keeping them as the unchangeable nation for the development of his ultimate purposes. We have seen all these things. Shall we then wonder at anything we may hear respecting the next generation of this people? When he who is privileged to stand up and carry on this course of Lectures shall tell you of the tribulation that shall happen to them, and when he who follows shall tell you of the Lord coming in the midst of them, when "his feet shall stand upon the Mount of Olives"—whatever they proclaim, provided only they proclaim it out of the Word of God, shall we wonder—shall we be astonished or unbelieving? Shall we not, on the contrary, be ready to receive whatsoever God has written, seeing we have this sound, clear, scriptural argument to go upon—that this nation never can pass from the face of the earth, that it has tried in vain to alter God's purpose, but that in spite of itself, it is stamped with the character of God's miraculous dispensation?

Having brought you thus far, my brethren, I would desire to say a few words by way of application; may God of his mercy grant grace to each

of us, that they may be carried home to our hearts. It would be of little use that we should consider what God has done for the Jews merely as a matter of speculation or curiosity. Alas ! many have been learned in the ways of God to his people, who are now waiting, reserved in Hades for the place prepared for the devil and his angels ; who will indeed know of the great consummation of the glory of the King of the Jews, but who will never enter into the glory. It is not the speculative inquiry—it is not the curious search into miraculous records, that we are assembled in the name of Christ here to prosecute. Our object is that we may better know how to glorify God—that we may have a clearer view of our own path—and be able to discern more of our own duty, and of God's character in its application to ourselves.

The Jews truly are the seed of Abraham ; but it is also true, that they are the seed of the woman ; they are the children of Adam too. And *we* stand alike in that position. Now look at the character of the children of Adam, which has been brought before us in the course of this inquiry ; read the Scriptures and see how they detail it still further. It will show you, that no mercy, no miracle, no dispensation of wonder, no presence of God—*nothing* will rectify the natural heart

of man, but only the Spirit of God taking of the things of Christ and showing them to that heart, taking possession of it altogether, and making us his temples. There must be the grace of that Spirit, to show us what we are. We very little consider what our natural hearts would lead us to. We live in a country where nationally Christ is lifted up; and the power of the mere name of Christ so enlightens all around, that we do not know what we should be in the darkness, until we come to look at a picture like this. Suppose God were to work miracles before us—and has he not? can you not look back upon your own secret history, and while men around remark upon your good fortune, your heart is bursting to acknowledge that God himself has led you by miracles of mercy? How many times has God preserved you from that, which might have sinned away the Spirit! How many times has he interposed for you against Satan, and has prevailed with you? My brethren, let us humble ourselves, and lie low at the foot of the cross, and say, “‘God be merciful to me a sinner:’ I see what sin is; I see what power it has over man; I see what I should be, if thy grace were not with me; give me, O Lord, the grace of thy Holy Spirit.”

And, again: we have not only had some glimpses into the secret character of man, but we have also

opened a way by which we may perceive something of the character of God—unchangeable in love. “While we were yet without strength, in due time Christ died for the ungodly.” While we were yet sinners, he loved us, and sent his Son to show that love: for “God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Oh! the unchangeable love of God! how often would our sins have turned him away from us, but that he changes not! Surely, my beloved brethren, after such a view of the unchangeable love of God, as we may gather from his dealings with his ancient people, we may go home encouraged, humbly crying, “God be merciful to me a sinner; Reward me not according to my iniquities. Thou that changest not, having sent thy Son to die for our sins, thou wilt save us from sin, for with him thou wilt surely give us all needful help.”

While this is the application for our own personal need, we ought not to go home making this application alone? How careless must he be, who, having inquired into this subject, and listened with attention and diligence, can think there is no special duty towards these Jews. We find in the sixty-second chapter of Isaiah a special call to the Gentiles with reference to them: “Go

through, go through the gates, prepare you the way of the people," the Jews; "cast up, cast up the highway, gather out the stones, lift up a standard for the peoples" (the word is in the plural number here; meaning the Gentiles); "behold, the Lord hath proclaimed unto the end of the world," (to the isles of the sea, here, to this region,) "Say ye to the daughter of Zion, Behold, thy salvation cometh." Hear this call, and remember that God "hath not cast away his people;" and God hath been pleased to appoint, that we, to whom the knowledge of "the truth as it is in Jesus" has been brought through their fall, should, in the latter days, be especially employed as the means of bringing the "remnant according to the election of grace," to the knowledge of the same truth; and stirring up the hearts of the whole people to that solemn repentance, which shall prepare them for the day when (as is said in the eighteenth chapter of Isaiah) the Lord shall employ the "land shadowing with wings," "that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters," to bring them as a present brought unto the Lord of Hosts, to the place of his name, the Mount Zion. We cannot, we dare not, look on and observe the movement that is at present going forward amongst them, and in their behalf, without saying,

What am I to do—how can I help this people? We are commanded to help them. We know that “the Lord’s arm is not shortened that it cannot save,” and that it has ever been an outstretched arm towards the Jews; and we are therefore waiting to see what he is about to do for them. But the time of our waiting for God to act is the only time during which we may be permitted to work on their behalf; and, praised be God, we are not to sit still and do nothing in this wonderful work. Who ever sat unmoved upon a hill that overlooked a battle-field? Who can look upon a struggle, such as that which is now going on between the Spirit of God and the powers of darkness—who can see God’s scattered force of Israel gathering up into one rank, closing into one division, as they are now, without being deeply interested in the advance that they will make against the enemy? And the Lord has told us how we may help on the struggle. He has declared to us, “Ye that are the Lord’s remembrancers,” who know the Lord, who have been taught to know him in Christ Jesus, “keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.” Be assured of this; the heart that has most of the mind of God imprinted upon it—that has most of the things of Christ revealed to it—will be most ready to help on the

cause of the people “beloved for the fathers’ sakes.” That people whom he so loves, that when he appointed the Assyrian to be a sword in his hand to punish them, he was angry with him for helping forward their affliction, and showing them no mercy. (Zech. i. 15; Isaiah xlvii. 6.) Prayer—prayer is the great, the wonderful weapon; “giving God no rest,” reminding him (for he allows us to use the phrase), calling on him with the loudness and energy of one who desires to awaken a sleeper, coming to him continually, as the widow came to the unjust judge, wearying him (as it were) with our cry, “Oh! make Jerusalem a praise in the earth!” Those who have this impulse in their hearts, will have Christ’s Spirit in their hearts; and they will go on from grace to grace, and from strength to strength; for while they put God in remembrance of his promises to the Jews, they will find him abundantly manifesting the fulfilment of his promises to themselves in Jesus Christ our Lord.

LECTURE X.

THE LAST TRIBULATION OF THE JEWS,
AS CONNECTED WITH THEIR REPENTANCE, AND
PREPARATORY TO THE REVELATION
OF THE MESSIAH.

BY THE REV. HENRY GIRDLESTONE,
RECTOR OF LANDFORD, WILTS.

ZECHARIAH XII. 10.

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.”

AN opinion has long since and widely prevailed, which was originally suggested by *this prophecy*, that the miraculous conversion of St. Paul was designed to be a type of the national conversion of

the Jews. St. Paul himself hath seemed to confirm this opinion, but he hath not gone so far : what he said, speaking of his own conversion, was this : that it was *a proof*, since he himself was an Israelite, that God had not cast off his people Israel ; and, moreover, that it was *a pledge* of mercy, even to the chief of sinners : “ He obtained mercy for this cause, that in him first Jesus Christ might show forth all long-suffering, for *a pattern* to those that should hereafter believe on him to eternal life.” But we must distinguish between a pattern in general, and an exact pattern, or type. If the miraculous conversion of Saul of Tarsus was intended to be a type of the conversion of his nation, in that case would it not imply that his nation will become once more, not only zealots of the law, but also, like himself, persecutors of the Gospel ? This is, indeed, *a possible event*, but the apostle doth not warrant us to infer it. With this reserve, therefore, thus much *is certain* : first, that the whole nation will be converted, and next, that part of them, at least, will be converted after the pattern of the apostle ; namely, by an extraordinary effusion of the Holy Spirit, and by a revelation of the Lord himself from heaven.

Some, indeed, have doubted whether even thus much can be proved by plain testimonies of Scripture ; but I will show you that it is, in fact,

foretold in this prophecy; and the proof of this, both by the context, and by other plain testimonies of Scripture, shall be the central point of our discourse. Our subject is, *The last tribulation of the Jews, as connected with their repentance, and preparatory to the revelation of the Messiah* (a subject which it would be impossible to exhaust); but these three events,—the last *tribulation* of the Jews, their *rescue* by the Messiah, and their *repentance* both before and after, are so connected in point of time, that they will fall most naturally under one point of view; and the unity of the whole subject will best be preserved, if you will fix your attention, first, and chiefly, upon the miracle and marvellous grace of this prophecy. *And I will pour, &c.*

In this one sentence two events are foretold; two, the most stupendous not only that this world, but even the whole universe, ever did or ever can behold; the only-begotten Son of the most High God crucified upon earth and transfixed; and again, returning to the same spot, in his scars and his glory, with pardon and amnesty. First of all, then, let your attention, I beseech you, be divided between both these events; both the deed of that sacrilegious spear, as well as the mourning on account of it, because the first of these, past already, is our pledge for the future. Besides,

this season is set apart by our Church for meditation on the cross; and our communion now should be sad and earnest, like that of the two disciples, on their way to Emmaus, in the evening after the resurrection of our Lord: then Jesus himself drew near and went with them. And hearken, my beloved brethren,—“Where two or three are gathered together in my name, there *am I* in the midst of them.” Lord, open thou our understandings also, that we may understand the Scriptures, and make our hearts burn within us!

Curiously exact was this prophecy, foretelling as it did, though but incidentally, the most peculiar circumstance of all that distinguished the death of the Messiah, that he should be transfixed by a spear; and wonderfully was it accomplished.

How exact! For, first, observe this gradation among the prophecies which, from age to age, foretold his death. By *Isaiah* it was foretold, “Thou shalt make his soul an offering for sin;” he shall die the death. But what death, a natural or a violent one? By *Daniel* it was foretold, “The Messiah shall be cut off;” not a natural, but a violent death. But death by violence is of many kinds: by *the Psalmist* then it was foretold, “they pierced my hands and my feet;”. a circumstance peculiar to the death of the cross. He shall die, he shall be cut off, he shall be crucified;

can anything be more particular than this? Why, yes, even more particularly still; by *this prophecy* it was foretold, what perhaps never happened, before or since, to any man even crucified, that not his hands and his feet only, but even his heart also should be pierced. Behold the prerogative of God most high: he seeth the things which are not, as though they were. He understandeth even the thoughts long before. And thus also, like the first Adam, sleeping (but this must be the sleep of death), the second Adam should give life to his bride, the Church.

Observe, next, that this second Adam, like the first, was to be the Son of God; and more, both David's Son, and David's Lord.

He was to be the Son of David. The Jews indeed have a fiction, unheard of by their forefathers, that a Messiah the Son of Joseph is predicted here. But ask them; who are they that shall be guilty of this nefarious deed, and pierce your Messiah? Be sure they will not take that blame to themselves. No, but adding to their fiction, a fictitious conjecture, they think it enough merely to *suppose* that it will be the act of some Gentile army who shall one day oppose their own restoration to Palestine. That it was indeed a Gentile spear which accomplished the prophecy, I confess; nay, more, that the hands

of all mankind may be said to have been on the shaft of that spear: and with regard to that nameless Gentile who dishonoured him being dead, Oh! wretched man that I am! I hear a whisper within me, "Thou art the man." Nevertheless, by no fact, nor figure of speech, may the plain words of this prophecy be so explained away: "*They* shall look upon me whom *they* have pierced, and *they* shall mourn for him." And who are they that shall mourn for him? The context informs us; the house of David, the house of Nathan, the house of Levi, the house of Shimei. And, by the way, remarkable it is, that these tribes by name, Judah, Levi, and Benjamin (for Shimei was a family of Benjamin), these three, and only these, are specified here: the other tribes, to wit, had no direct hand in the crucifixion of Jesus; they had been cast out seven centuries before for their *idolatry*, as these afterwards were dispersed for their *infidelity*, and for this murder. Howbeit, the same who by name are chief mourners here, have pierced him; the Jews have pierced their Messiah—Messiah the Son of David, for Messiah Son of Joseph there is none.

But this prophecy rather foretels of *David's Lord*, than of David's Son; for it foretels, that he who should be pierced, the same notwithstanding should pour upon them the spirit of grace and

of supplications. Observe: "*And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced.*" Whose word is this? "*The burden of the word of Jehovah for Israel.*" Throughout it is *Jehovah* who speaks. And indeed obvious it is, that he who promises to pour upon man the spirit of grace must needs be God.

In vain would the rabbies attempt to find a flaw in the reading here (unless indeed any of them should have tampered with it themselves). In vain, if they succeeded even in that, would they deny, what many indeed of themselves have confessed, *that the Messiah was to be Jehovah himself.* Take them together, both the law and the prophets, and their grand revelation of all is this: that the angel of Jehovah, the angel of the covenant, who spake with the fathers, and who led the people in the wilderness, *was Jehovah himself*; that this same angel of the covenant, was to become their Messiah; and consequently that their Messiah was to be *Jehovah himself.* This is the testimony of heaven. One atonement must be once made for the sins of all, Pharisees and all; and one so infinite. He that offereth it unto God must himself be God! And this prophecy, in particular, never could have been

accomplished, except by one who should be God manifested in the flesh.

Great mysteries, indeed, are here on all sides: for, on the one hand, if they believed not Moses and the prophets, neither would they have believed though one had risen from the dead. On the other hand, had they *all* believed Moses and the prophets, those very prophets and Moses had been belied: for, had they known it, certainly never would they have crucified the Lord of glory; nay, they would never even have objected that Jesus ever once spake one syllable against that fundamental truth, "*Hear, O Israel, Jehovah our God is one Jehovah:*" he had spoken else against himself. And, on all hands, confessedly, great is the mystery of godliness, that ever God should be manifested in the flesh! Here it is that belief itself may almost wonder how it doth believe. These are mysteries (these sufferings of Christ, and the glory to follow), which beings of far higher capacity than ourselves desire to explore: and yet, it is not so much even our *understanding* that is perplexed; it is our *imagination* rather that is swallowed up in the immensity of such a mercy: a fact, indeed, this, which is no great wonder, since *even the works of his hand, and their immensity, whether in the vast or the minute, are no less unimaginable by us.*

Howbeit, even so *the omnipotence* of Jehovah was to be seen, subduing his own glory to the possibility of human converse. *The wisdom* of Jehovah was to be discerned, contriving the expiation of sin, infinite as was its demerit: contriving, that not by a penalty, paid unwillingly in the person of the culprit (for that must have been of an infinite duration), but by a penalty willingly paid, once for all, in the person of a Surety, of infinite dignity and merit; even so should the infinite demerit of sin find perfect expiation; and, at the same time, his own infinite justice and mercy should find perfect satisfaction. And the *goodness* of Jehovah, thus condescending to become man, and executing his own purpose, in the person of his own Son; how *ought* it to have been felt? And how *has* it been received? By converting his very condescension into an argument against his prerogative! *By denying that he ever could* have done such a thing; *by asserting*, when he did it, that he was, after all, no more than a man. What all men acknowledge for sublime, when the great Muscovite became *a shipwright*, to create an empire, and thereby became himself so much the more a thousand-fold an Emperor; a similar condescension, but magnified to infinitude, until it became an object too vast for eye of man to see, or heart to conceive, or tongue to tell; this, at

which principalities and powers stand abashed, *by man* how has it been received? With utter contempt! *Is not this the carpenter's son?* And still the heavens do stand, nor have not yet rushed down upon such an earth!

Transfer your thoughts now to the foot of the cross; and confess, that wonderful as was the prophecy itself, no less wonderful was its fulfilment.

Jesus had just expired. *Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.*" (John xix. 32—37.)

The evangelist, observe, *quotes the prophecy*, as being, in his day, an acknowledged prophecy of the Messiah. How, indeed, is it possible that the writers of the New Testament should have ventured, or how could it even have served their purpose, to distort the prophecies which they

quoted from their received sense? You observe, also, that he *records the fact*, as a perfect accomplishment of the prophecy; the spear-head had reached even the pericardium; upon which, had he not been dead already, he must have died instantly; and thence the water flowed, mingled with blood. Observe, lastly, that *he makes a great point of it*, and with reason. The prophecy had been public, and of ancient date; the circumstance itself was too particular and minute, as well as too distant, for any seer, with an unaided eye, ever to have foreseen; yet that very circumstance occurred, and the prophecy was fulfilled. We, as we read with indignation that one of the common soldiers, probably without orders, and certainly without necessity, thus wantonly violated that sacred shrine, even now when the holocaust was over—almost are we ready to exclaim, “What, was there never *angel* there, to cry through the dark, Hold!” No, they dared not; for had that execrable insult not been permitted, this prophecy had not been fulfilled; as, on the other hand, had *his* legs been broken, as those of the other two were, he could not have been the very paschal lamb; the one profanation must be peremptorily prevented, but the other must as absolutely be permitted. And, after all, had he not been buried

before the stars appeared, the type of Jonah, which he had himself adopted, would not have been verified.

The Jews have a legend, that when Moses smote the rock in the wilderness, there came forth blood before the water flowed. *But this is no legend*; that “when Moses had spoken every precept to all the people according to the law, he took *the blood* of calves and of goats *with water*, (with scarlet wool and hyssop), and sprinkled both the book and all the people, saying, This is the blood of the covenant, which God hath enjoined unto you.” Thus, *the former* covenant was not struck and firmly sealed, but by the sprinkling of blood mingled with water; nor was *the better* covenant. “This is he that came by *water and blood*, even Jesus Christ; not by water only, but by water and blood.” The twofold sacrament which followed the point of the Gentile spear was a fountain opened, that day, for sin and for uncleanness; and we, both the natural and the spiritual seed of Abraham, have only to approach, to wash, and be clean.

Lay all this together, and confess a wonder. His whole life was one infinite wonder. The accusation against him, was true; that being a man, he made himself equal with God: he did, indeed, by his wonderful works. Of his own most

holy life it has been said, that *he lived miracles*, as well as wrought them: it is most true. But after all recollect this concurrence of so many prophecies accomplished; so many prodigies of heaven and earth that accompanied; never forgetting the cross itself, and his own dying patience and prayer; the power of darkness let loose to afflict him, the influence of comfort restrained to relieve him; and the miracle above all miracles—(his resurrection from the dead, *crowned* all the rest, but the *greatest* it was not: “he loosed the pains of death because it was not possible for him to be holden of it:”) the miracle above all miracles, the wonder of heaven and earth was, and is, and ever will be, the cross of Christ.

Alas! we wonder, yet are not won! Well might the apostle of the Gentiles *determine* to know nothing among us, save Jesus Christ and him crucified; who being in the form of God, being in the joys of heaven, *determined* thus to transform himself, and to know no joy but this, the joy of our salvation: but we Gentiles, alas! how far are we from the mind of our apostle! And the Jews pretend that it was their sins that have delayed the advent of their Messiah. Absurd! for it was the foretold purpose of his coming, that those very sins might be expiated: it is not he that hath delayed his coming to them, but they

that have delayed their approach to him. But in sad earnest, my brethren, are the Jews the only men in the world that stand aloof? Is he not despised and rejected by the Gentiles also? Nay, is not this the very taunt of the Jews themselves, that he is thus both rejected and despised among us?

Nevertheless, the crime of the Gentiles exculpates not the high treason of the Jew: and with regard to the guilt of THE ANCIENT JEWS, at least, their own acts confessed it, and even on the day of the crucifixion; for all the people who came together to that sight, beholding the things that were done, smote their breasts and returned. Will you say, this was compassion only? Yes, and compunction also. We know it in the same manner as we know that Herod was haunted by the head of John the Baptist, namely, from their own mouth; for the conscience of the whole council confessed aloud, when the high priest said to the twelve apostles, "*Behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.*" But on the day of Pentecost, all that heard the testimony and argument of the Apostle Peter were both pierced to the heart and inquired, what they must do to be saved? And that same day about three thousand souls were added to the Church, by baptism in the

name of Jesus Christ. And so, with regard to THE MODERN JEWS, a second day of Pentecost shall arise; and so sure as ever they have pierced him, and have suffered for it, they shall also be pierced to the heart; for *they shall look upon him with their own eyes, and shall mourn for him.*

That part of this exquisite prophecy which has been fulfilled already so wonderfully, stands pledge for the future; and for this future it behoves us warily to examine the whole context.

“The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege, both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, There is strength to me, and to the inhabitants of Jerusalem, in the Lord of hosts their God. In that day will I make

the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their

wives apart ; the family of Shimei apart, and their wives apart. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." (Zech. xii. 1.—xiii. 1.)

Let us first take along with us *the certainty*, that neither this mourning, nor any of the events connected with it, have ever yet occurred ; these events are yet unborn. The Jews could not look upon the Messiah, and mourn for him, *until he was pierced* ; and this mourning is intimately connected with a siege of Jerusalem. What siege ? When, since Christ was pierced, did ever God seek to destroy all the nations that came against Jerusalem ? Not surely when Titus Vespasianus demolished, and Ælius Adrianus exterminated them. And ever since, instead of the spirit of grace, instead of mourning for him, they have hardened their hearts, and reject him to this day.

Observe next, that the prophet hath already restored them to their own land. After three attempts to return and rebuild their temple, though thrice defeated ; once by the policy of Adrian, again by the piety of Constantine ; and yet once more, in the time of Julian, by the miraculous interference of the Almighty himself, by whirlwind and earthquake and globes of subterranean fire, obstinately pursuing the workmen, and literally not leaving

one stone upon another, even of the old foundations: yet, after all, behold them! Their time is now come, and the work is allowed. Yes, two deliverances already from Egypt and from Babylon are pledges of the third.

But more particularly, observe that three events are here foretold; some dreadful *siege* of Jerusalem, a *vision* of the Messiah, and a consequent *mourning* of the Jews. As to this *mourning*, you have already heard it largely described.

As to the *siege*, when so many nations shall be gathered together against one city, great must needs be the tribulation of that city. Besides, the tribulation of that day is not left to the imagination. For it follows, a little below:—“ *Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem to the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and*

half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee." (Zech. xiv. 1—5.)

Let us then inquire, lastly, as to the *vision* of the Messiah, the greatest event of all; and for which all this tribulation should be preparatory: Is it literal? Is it a vision of himself in person? Decidedly. It is apparent on the face of the whole writing. You will grant that a *literal siege* is foretold. You will grant that the *mourning must be literal*, described as it is so particularly, every family by name. Well then, with regard to *the Messiah*; the Jews themselves concede that the Messiah was to be literally pierced; and they will tell you that this is what the word *pierced* properly signifies, and not only the puncture of grief or reproach. You may yourselves perceive that the whole context of mourning, as for an only son, or as for King Josiah in the valley of Megiddon, can relate only to a literal death: you are satisfied that, in fact, the Messiah was literally transfixed, or thrust through with a spear: then where all is so unquestionably literal, the *siege* literal, the *piercing*

literal, the *death* literal, the *mourning* literal, how can the *vision* be otherwise than literal also ?

But what needs even this inference when the rally to *the rescue* is obviously literal and personal? "*Then shall the Lord go forth and fight against those nations.*" But this does not satisfy you? Yet surely this will: "*And the Lord my God shall come, and all the saints with thee!*" But *here* we have the descriptive accuracy almost of a legal instrument laying down the abutments of a field: "*His feet shall stand that day upon the Mount of Olives, which is before Jerusalem, towards the east.*" These are not figures but facts. It is the plain announcement of a matter of fact and personal arrival (in the midst of a literal earthquake too) at that very Mount of Olives from which, when he ascended up in the presence of his apostles, until a cloud received him out of their sight, immediately a vision of angels stood beside them and said, that his return *should be* even in like manner as they had seen him go into heaven. They certainly *shall* look upon that very Messiah whom they have pierced, and standing too on that very Mount of Olives. This is proof even to the Jew acknowledging only the authority of the prophet.

Simple and strong as this evidence is, confirmed it is to absolute certainty by the testimony and

authority of the Lord himself; for, upon two several occasions, *and in both foretelling his own return*, he has pointed (by a short and rapid reference peculiar to the Jews) *to this very prophecy*, as then to be fulfilled; then, when he himself shall return. The first occasion was when he delivered that great prophecy to his disciples sitting on this same Mount of Olives, and immediately before his crucifixion.

You recollect, that our Lord arrived at Bethany, where Lazarus lived whom he raised from the grave, six days before the passover, and thence proceeded in a kind of state to Jerusalem amidst the hosannas of the multitude. The tenant of the tomb, Lazarus, was in that procession, and hence those acclamations; that miracle extorted from their lips the fulfilment of another prediction by our prophet: "*Rejoice, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh!*" And let us remark, by the way, that in the midst of all this joy and jubilee he commanded a sudden halt; when, at the foot of that same Mount of Olives, he stood and passed sentence upon Jerusalem, tears interrupting speech. Consider all these circumstances; the call of Lazarus from the grave, his presence there almost in his winding sheet, the acclamations of the multitude, the sentence upon

Jerusalem, the temple swept again; all this considered, say, whether there was not even then a sort of rehearsal of that great day which is at hand, when the Lord Jesus Christ shall be revealed from heaven? Then all that are in the graves shall hear his voice and shall come forth; he shall descend with the thundering acclamations of the heavenly host; he shall both pass sentence and execute judgment, *“in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.”*

But this is a digression; that night he lodged at Bethany, and the next day returning to the city and temple, he foretels what would be the result of his last efforts to save them; they would persecute his messengers and perish in their sins! At that thought, again he melts: *“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, How often would I have gathered together thy children, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”* With these words he turned his

back upon the temple, and left it for the last time.

His disciples, struck with awe, and perplexed at what they had just heard, of the *desolation* of that house, and of his *coming* in the name of the Lord, put to him these questions; (he was again sitting on the Mount of Olives, with the temple and city full in view): "*Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the age?*" These questions drew from him that grand prophecy, out of which *I now select two consecutive passages*: the first of which, as I will show you, foretels both the then approaching *desolation* of the temple, including also the last tribulation of the Jews: and the second (which foretels of his *return*) refers us to *this very prophecy*, which is the centre of our whole discourse.

This is the first passage: "*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand :) Then let them which be in Judæa flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field, return back to take his clothes. And woe unto them that are with child,*

and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For THEN SHALL BE GREAT TRIBULATION, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. xxiv. 15—18.)

This prophecy, and especially this passage, is an instance of that kind of which Lord Bacon spake, when he said, "In sorting the prophecies of Scripture with their events, we must allow for that latitude which is agreeable and familiar unto Divine prophecies, being of the nature of their Divine Author, with whom a thousand years are but as one day; and therefore they are not fulfilled punctually at once, but have a springing and germinant accomplishment through many ages, though the height or fulness of them may refer to some one age." Here we have an example of this rule: the pregnant style of this passage in our Lord's prophecy, describes under the same terms two similar events, (similar by the Divine Providence,) and thus, the prescience of our omniscient Lord announced a double siege; one at the beginning, and another at the end, of *that desolation* of the guilty nation; guilty both for the perpetration, and for their persistence in so damning a crime. In no wise is it to be *denied* that the desolation of Jerusalem by Titus was

here foretold by our Lord; but much more is it to be *asserted*, that “the height or fulness” of his prophecy refers to a desolation yet future; namely, to that yet future siege of Jerusalem. This cannot be disputed, if we will but attend to that caution given with so much meaning by our Lord: “*Whoso readeth let him understand.*”

The abomination that maketh desolate is spoken of by Daniel in two prophecies; in his famous *prophecy of the weeks*, and again, in what is commonly called the *Scripture of truth*. Grant, if you will, that our Lord referred to the *prophecy of the weeks*. He certainly quoted the *Scripture of truth*. Certainly, I say, because his own prophecy (for the illustration of which Daniel was quoted) proceeds in perfect harmony with that *Scripture of truth*, and chaunts like that the counter notes of woe and deliverance: *woe and tribulation first, AND THAT WITHOUT PARALLEL*; a tribulation compared with which, that of the Vespasian ram, or the Hadrian brand, or both, terrible as they might be, shall be no more than a type or sketch; but that tribulation and havoc shall be *suddenly lopt* (saith the Lord), those days shall for the elect’s sake *be cut short with surprise*, and there shall be *deliverance*.

I shall quote no more of *the Scripture of truth* than is absolutely necessary to show this parallel:

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place THE ABOMINATION THAT MAKETH DESOLATE. . . . And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be A TIME OF TROUBLE, SUCH AS NEVER WAS since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”
(Dan. xi. 31; xii. 1.)

There is no question here, whether some of these words may or may not apply to Antiochus Epiphanes, as a type of that terrible Antichrist of the last days; what is *certain* is, that our Lord quotes the prophecy as referring to a time long after the age of Antiochus; that he quotes it in illustration of his own prophecy, to which it is perfectly parallel; and, therefore, that *his own prophecy cannot be confined to that fall of Jerusalem by Titus, because the Scripture of truth must be understood of that siege of Jerusalem which is yet future.* Must? Yes; for it is coupled, not with the *dispersion* of the Jews, chased by the Roman sword, but with their

deliverance ; the deliverance, not of a few only, but *that deliverance of the whole remnant of the nation*, which is the theme of Daniel, of our's, and of all the prophets.

Why should I longer dwell upon a tribulation so grievous? Read the 30th chapter of Jeremiah; read the prophecy of Joel; in short, wherever you read of *the destruction of the last enemies of the Jews*, (that is, in a multitude of prophecies,) there you must understand, that *their last tribulation also preceded*: and this last tribulation it is which prepares the remnant for that heart-stricken grief which the sight of their Messiah shall produce.

All these prophecies cry aloud, "*Prepare to meet thy God, O Israel.*" And what do they predict? Some new thing? Nay, but the ancient course of Divine Providence with them. For so, of old time, when from Egypt Moses was sent to deliver them, from that day began the travail of Israel, nor ended till the agony of their new birth was over, on the farther Red Sea shore. But as it was then, so shall it be; their column still shall stand erect, a solitary trophy, over the smoking ruins of an age gone, like a vapour. "*I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee.*"

Thus hath our Lord set his seal to the old prophecies which foretel their last tribulation. And immediately, in the next passage which I quote, (the consecutive passage of his prophecy) he gave them the sign they asked for *of his own return*. It should be a sign from heaven. "*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and THEN SHALL ALL THE TRIBES OF THE EARTH (OR THE LAND) MOURN, and they shall see the Son of man coming IN THE CLOUDS OF HEAVEN with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.*" (Matt. xxiv. 29—31.)

I said, that *on two occasions* our Lord referred us to this prophecy of our text. The other occasion was, when to John, in Patmos, he sent his great prophecy to the Gentiles, the Apocalypse. Here it is:—"Behold, he cometh with clouds, and every eye shall see him, AND THEY ALSO WHICH PIERCED HIM: AND ALL KINDREDS OF THE EARTH (OR TRIBES OF THE LAND) SHALL WAIL BECAUSE OF HIM." (Rev. i. 7.)

I do not affect to expound these two passages in

our Lord's two great prophecies; I challenge your own deliberate examination of them: all you have now to do is to observe, that in these two distinct prophecies—one given in the Isle of Patmos, the other on the Mount of Olives—our Lord *announced his own personal return*. And how? On both occasions, by adding a *double reference* to two ancient oracles; *to the same two in each case*; thereby certainly intimating, that, whatever those two oracles announce shall all be accomplished then, when he himself shall return. This double quotation is *repeated* for our double assurance. But which be these two ancient oracles? First, this of Daniel:—"I saw in the night visions, and behold, one like the Son of man came IN THE CLOUDS OF HEAVEN, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." (Dan. vii. 13, 14.)

You hear it is a prophecy, as our Lord himself teacheth us to understand it, *of his own personal advent*; and he is coming in the clouds of heaven for this purpose—to rule over all nations. And the other oracle? Is our text:—"And they shall look upon me whom they have pierced, and they shall

mourn for him ;” which also he himself thus teacheth us to understand, *of his own personal advent.* Coming he is, and all the saints with him, and for this purpose also—to *give repentance unto Israel.* This shall be the twofold effect of his return to our world, both to the Jews and also to the Gentiles.

Asserting therefore no presumptuous oracle of our own, but studying the prophecy by itself, and expounding it by the authority of our Lord himself, we dare pronounce, that, thus far at least, the miraculous conversion of Saul of Tarsus was a pattern of the national conversion of his people: the Lord shall reveal himself to them; *but they shall be prepared for it by a bitter tribulation.*

It cannot but be observed that the case of the Jews—a people born, nurtured, and preserved to this day by miracle; would, throughout its whole course, harmonize with such a miraculous close. Obvious it is, moreover, that their case is peculiar, and presents a difficulty worthy of a Divine interposition. Their great national prejudice concerning *the nature and period of the kingdom of the Messiah*, is one which man can neither *exorcise* nor *argue* away. This double knot, twisted as it is into the Jewish mind by parental authority, tightened and hardened as it is by the cruelty and contempt of strangers, and by ages of injuries,

defies, (especially scattered as they are over the globe,) it defies the hand of man to dissolve it. Blessed Lord, what is thy mercy and grace? Even this knot which cannot be untied; why then it shall be cut. They wish for something to see, and nothing to believe; and they shall have their wish! They shall see, at length, that sign from heaven which they have so often demanded: they shall see the far-off star of Balaam, expanding into the gorgeous clouds of Daniel, and at last into the risen sun of Malachi: they shall behold their Messiah, in man's immortal and glorified nature, visibly descending from the skies. They shall see the fulfilment of their very hopes, (the hopes of the better sort, who expect a combined spiritual and temporal reign,) but, at the same time, and to their utter amazement, they shall behold that same Jesus whom they have crucified both Lord and Christ.

But here the Jew steps in and objects: "Then, my good friend, I for one must wait for that sign; since, according to the Scripture itself, such a sign, in my case, *is necessary*." No, by no means; *the Scripture* saith no such thing. *The Scripture itself hath predicted* that by all means (whether ordinary or extraordinary) some *should* believe in Christ, and others *would* not; *predictions, which are your condemnation and our proofs*. Neither in

the case of Saul of Tarsus, nor of his nation, was the miracle a *necessary* means: and yet, great as the paradox may seem, the miracle alone would not have been sufficient! God hath, in every age, afforded abundant *evidence* for faith in his own Son (Blessed be he!); and we call witnesses, even thousands of Jews, who from age to age have believed, and a thousandfold may they be multiplied!

Blessed are they that have not seen, and yet have believed! Blessed are ye, O all ye *Israelites*, *indeed*; whether ye still remain pilgrims here, or elsewhere, be now at rest; thrice blessed, faithful confessors and martyrs to this blessed truth; that the God of your fathers hath glorified his Son Jesus, the glory of his people Israel. Whosoever and wheresoever ye be, that have forsaken father and mother, brethren and sisters, wife and children, for his sake; all ye who have been *rejected* as apostates, *received* with suspicion, *deprived* of the charities of home, *denied* even the means of living; yes, valiant, wise, good, and great hearts, ye are greatly blessed; for ye are the Lord's witnesses upon earth, how great is the force of truth, and the power of his Holy Spirit. *Thrice blessed are they that have not seen, and yet have believed.*

Nevertheless, there is yet more grace. The apostle and the nation are two cases of *extra-*

ordinary grace, and each for an *extraordinary purpose*; namely, that the whole nation, as well as Saul of Tarsus, may thus, by so conspicuous a conversion, become one great apostle to the Gentiles; God so keeping his original purpose, even from the call of Abraham, that *in his seed* all the families of the earth should be blessed; not only, or chiefly, in *his posterity*, but in *his seed*, the seed of the woman, revealing himself to them, and thereby to all the families of the earth.

For no less a purpose than this, even the conversion of the whole world, they *shall* look upon him whom they have pierced, and they shall mourn for him; the infinite grace of the cross *shall* be acknowledged and felt. At the sight of those scars, even this unbelieving Thomas *shall* confess him, "My Lord and my God;" yea, every eye shall see him, and all the tribes of the earth shall wail because of him; but these tribes especially, and by name. And of these, whether every man shall sit, like Paul, blinded for a season by the excessive glory of that presence, who may tell? But even though they should, yet certainly their darkness shall be visited by a vision of that ineffable look which melted the heart of Peter, and it hath broken theirs.

I said that look; for *miracles* are but means to an end, and appeals to the understanding; alone,

they never yet reached the heart; except, indeed, to harden it. So of old, Pharaoh's heart was hardened; so the Israelites beheld his miracles, and hardened their hearts at the sea, even at the Red Sea; so as to the miracles of Christ, the ancient Jews saw them, the modern Jews read them, and still their hearts are hardened. So true is that word of the Lord, "*If they hear not Moses and the prophets, neither would they believe though one rose from the dead.*" Lazarus rose, Christ rose; and the Roman soldiers saw his resurrection, while the earth rocked, and they became as dead men themselves; all these men, like a Caligula in a thunder-storm, both heard and saw the lightning flash, and the thunder roll, and acknowledged the voice of God; but the storm and its effect both rolled away together. Yes, and although the first-born from the dead, even the Prince of the creation of God, shall himself on that day more than rise from the dead, he shall come down from heaven in his scars; yet, did he not come forth as the great High Priest of the earth, *to bless* the people, (the plain raiment of his atonement laid aside,—all in his garments now of glory and beauty,) were it not for *that blessing*, still would he come in vain. On that self-same day, others there shall be who, when they shall once have looked upon that, his so dread majesty, shall not dare to do it the second

time, but shall cry to the mountains, Fall on us, and to the hills, Hide us from the face of him that sitteth on the throne. But for these, he is not only present; virtue hath gone out of him; he hath poured upon them the Spirit of grace and of supplications, and therefore this mourning is not for terror, but remorse. None can turn the heart but he that made it; he brings all out of nothing at the conversion of the world, as well as at the creation of it; but it is not so much by the miracle of his presence, as by the *virtue* of his fiat; and as, *at the first Pentecost*, which was but the early rain, the first-fruits and earnest of the Spirit, thousands of Jews were pierced to the heart, repented, and were baptized, *so at that second Pentecost*, when he shall *pour* upon them the latter rain, the harvest and fulness of the blessings of the Spirit; now, at length, the whole nation, astonished and melted that he should have *been willing*, that he should have *been able*, thus to abase himself as the Son of man, and for such a purpose, that he might exalt *them* to become the sons of God; all the families that remain bury themselves in solitude and grief.

They mourn apart, *a private mourning*, as when a mother indulges and loves her grief, wailing over the only darling of her bosom lost. The whole land mourns, as at that great *public mourning* of Hadadrimmon in the valley of Megiddon. That

was upon a great occasion, the death of the good king Josiah, by the hand of Pharaoh Necho; an event recorded in civil as well as sacred history, and even, as it is thought, upon the monuments of Egypt; but a greater than Josiah is here; not a principal person among the sons of men, but the only-begotten Son of the most High and Eternal God; and he, not coming to his death in honourable battle, and for no fault of their's, but made a *curse* for them—even for them and for their transgressions. Died Abner as a fool dieth? said David, with great regret. Died Messiah as a *curse for me?* shall be their lament. Died our Messiah as a *curse*; even as it is written, “Cursed is every one that hangeth on a tree?” And another shall answer and say; Yea, on that tree of torture, that infamous tree; for it is also written, “Cursed is every one that continueth not in all things that are written in the book of the law to do them. But Christ hath redeemed us from the curse of the law, being made a curse for us.” This shall be their moan. Conceive the prolonged days of that mourning, and self-loathing; the abstinence from all wine and pleasant meat; their clothes rent, dust on their heads; every tent sobs. But God himself, even their own God, shall wipe off all tears from every eye.

By the force of evidence, then, I am constrained

to conclude that the national repentance and conversion of the Jews, will resemble the miraculous conversion of St. Paul, at least as to part of them: *they shall be prepared for it by such a previous and bitter tribulation* as was unknown to him, (*his sufferings succeeded his conversion,*) but, like his, it shall be effected by an extraordinary effusion of the Holy Spirit, and by a revelation of the Lord himself from heaven, "*When the Lord shall build up Zion, he shall appear in his glory.*"

But I must by no means omit (which is indeed a main part of our subject), that this repentance of the Jews, this work of the holy and hallowing spirit of Christ, and of his majesty in presence; as they shall be prepared for it by the whirlwind, the earthquake, and the fire of that last tribulation *in their own land*, so must they begin by a still earlier preparation for it, here *in all these lands* of their dispersion: nay, they may (and God grant they may!) have begun already; *they must*, or ever they shall be permitted to take seizin of that land. An amazing concurrence of events indeed, and even a Divine interposition is necessary to bring about the restoration of all the outcasts of Israel, and all the dispersed of Judah; but he who once caused their whole host to ford the Red Sea in the equinox, and the overflowings of Jordan in time of harvest, both can and will perform

greater wonders even than these. But, above all, the same Almighty Power, "he who stretcheth out the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him," even he himself must form within them that preparation of heart which he alone can. That also he will do, and the means are at hand. As in our own case, *individually*, repentance toward God, a certain degree of repentance, needs must precede our faith in the Lord Jesus Christ; so with them also *nationally*, THE LAW shall be their schoolmaster to bring them unto Christ. What else may this passage possibly signify?

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out into the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God

will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. xxx. 1—6.)

Consider the position of this passage in the close of so great a prophecy, and surely it cannot intend merely a *conditional promise*, but rather an *absolute prediction* of an event decreed. This is one of those prophecies which *ought* to prompt their own fulfilment. The ultimate exaltation of this people must begin by a voluntary and profound humiliation before God, here, among the nations: *by acknowledging* the faithfulness and truth of Jehovah, both in the blessing and the curse; *by confessing* that they have walked contrary to him, and that he also hath walked contrary unto them; *by accepting* the punishment of their iniquity; *by praying*, Turn *thou* us unto thee, O Lord, and we shall be turned; *by keeping* his commandments and his statutes, which are written in the book of the law, *and turning* unto the Lord their God, with all their heart, and with all their soul. *Such was the posture of Daniel*, and of the penitents among his people, on the eve of their emancipation from Babylon.

Long since the Jews themselves have had a proverb among them, that if Israel would but repent to-day they should be restored to-morrow; and it is a true proverb. The two houses of Israel and Judah (which, like the rest of the world in our day, no doubt are in a state of agitation and transition)—how far, I say, these, scattered so widely as they are, may at the present moment do absolute homage to the law of Moses, we of the Gentiles have no accurate means of ascertaining: we hear good reports, indeed, from some quarters; and if such a preparation of hearts which God hath touched, shall really be going on to *any adequate extent*; in such a case, their repentance being once begun, their restoration is *at hand*. Already the breath of heaven is in the day-spring of the east. The whole world waits. For what? For this repentance; only for this previous degree of repentance; and, *ere long*, the land which the Lord swore unto their fathers to give it them; the land from which they have been proudly driven, they shall possess it; “*and they shall no more be plucked out of the land, which I have given them, saith the Lord God.*”

But if this degree of repentance be not yet begun, O what a work were here for an Elijah, if he would but come! He would turn the whispers of the prophets into the voice of a trumpet, the

trumpet of Sinai: How long will ye not be ashamed of this blind zeal for *two laws*? How long halt ye between two opinions? As ever ye hope to see your Messiah, hear Moses, hear the prophets, hear the word of the Lord; thus saith the Lord of hosts: "*Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments.*" Alas! will their Elijah never make his appearance? Why tarry the wheels of his chariot? But I remember Isaiah intimates, that when he shall appear, it will be in their own land (indeed, he must needs be a great traveller else); from the top of Carmel shall he hear the sound of an abundance of rain, the latter rain of the Spirit; and in the wilderness, and upon the banks of the Jordan, shall he preach and prosper.

And now, my brethren, with regard to ourselves: Be it that we are only sinners of the Gentiles, and that *our forefathers* were not *directly* guilty of this blood (a fact, however, the certainty of which belongs only to Him who shall one day assort their forgotten families; He who shall one day rescue both from sea and land the seminal atom of every glorified body,—he only knoweth how far this is true), howbeit, *their forefathers* at least were the means of our being *washed* in that blood. Their fathers slew the prophets; yet, such is the

force of truth, they built their sepulchres; they slew even the Messiah, but they built his sepulchre also, *Christendom*. One way or other we are intimately bound up with this people; and our bounden duty it is, at the very least, to do all our possible to undeceive and convince them that *Christianity* is a system not offensive to God, not injurious to his ancient people; and, above all, see to it, that in all your intercourse with the unconverted part of that nation, you never derogate—no, not in the least degree, from the authority of the law of Moses: *them at least it binds*. Certainly, I shall not affront this congregation so much as to exhort them to leave off contempt. I know it is said that *the Jew* is still the butt of sport, and term of scorn, to the meanest of our people; perhaps, but certainly to none else. God in heaven be praised! that in this part of the world, at least, if the Jews continue, *as they ought*, separate from all nations, yet all others no longer separate themselves from the Jews. Scorn is no longer their portion. And let all Christians indeed be assured, that the Jews *feel* their friendship. How should they not? Are they not men? If you have despised them, did they not resent it? And if you honour them, *do* they not feel it? They do, they must,—the human heart cannot

resist it. *Remember, that the greatest power on earth, after all, is the law of kindness.*

And I can easily believe you *will* remember it. I almost wish I could as easily call up from her native seas the mighty majesty of Britain, that we might have her here, a vision throned, and hear with our own ears her solemn protestation: to what effect? To promote the ambitious projects of any Israelite whatever? I pray the God of heaven to avert such omen! Great evil, as well as great good, may yet, and probably will, spring up out of this people. No, but that she will never be forgetful of what shall become her own august character as to whatsoever may either now, or ever hereafter shall, concern the high and paramount interests of the temporal and spiritual kingdom of the Son of God. Yet, vain were the wish that voice of *man* should reach *her ear*; the God of Abraham, the God of Isaac, the God of Jacob, will speak to *her heart*, and *she will hear his voice*, saying; "This is my name for ever, and this is my memorial unto all generations: and this is my promise unto Abraham, my friend; *I will bless them that bless thee, and curse him that curseth thee.*" Great potentate as she is, whose dowry is the ocean, whom the Almighty arbiter of nations hath exalted and distinguished with all blessings,

temporal and spiritual, above every other people, ancient or modern, under the dome of heaven; so far above them all, that in his favour she still stands, second only to this her sister, her fallen sister, Judah; God himself hath so obviously destined her to some yet unknown, but mighty moral purpose of his own, that *she* may be trusted, *she* never will forget that royal house, nor the Lion of Judah, nor his motto, nor whose hand engraved it, "*Thy hand in the neck of thine enemies.*" Who shall rival Judah?

But you, the children of Great Britain, who, perhaps, already stand on tiptoe to catch the first gleam, if peradventure the glory of the Lord may begin to flatter the mountain-tops, or, at least, are expecting, when the standard of Judah unfurling shall marshal the processions of the holy people, yet pause; eager as your humanity may be, it must be damped when you shudder at the thought of that last, that bitter tribulation. Even your charity must begin at home. Suffer me to remind *you* also of the fearful forewarnings of the Sacred Book, concerning those calamities of the latter days, which the Gentiles, as well as the Jews, have yet to pass through—*that tide of calamities*, secretly and insensibly setting in, so that no man alive may be able to say where the salt and the

freshes meet; though every babe shall but too surely know when it is at the flood.

Whatever secondary causes may have hitherto checked the concentration of so terrible a power as that which is the burden of all Divine prophecies, those causes shall not always continue to operate: the sure word of prophecy foretels, that, *to the astonishment of the world*, yet a mighty power (be it universal empire, confederacy, usurpation, or whatsoever the event may show), *a mighty power*, of contemptible origin indeed, and stealthy of growth at first, but suddenly expanded into a horrible magnitude; of short existence also, but of outrageous impiety and violence, hurrying within its vortex whatsoever lives upon the surface of what was once the territory of all the ancient empires; this prodigious birth of time must still precede the kingdom of the Son of God. This is no dead monster of the imagination, to be contemplated without dread, and even with satisfaction; this is the sure word of prophecy *unfulfilled*.

I abstain from quoting the Apocalypse, that great prophecy to the Gentile Church, because each quotation would require an exposition; you know, in general, what shall be the character of the last war upon earth. *Who can fix its period?* One thing is obvious; that among the nations of

the world there is even now a general pause, like the pause just before battle; a suspense greater than which could scarcely be, if all men knew for certain that the last war was already come. But if you, for one, see no such portentous signs abroad, that itself is the greatest sign. As for those who tremble at the Word of God, and who thence have learned that *persecution*, as well as war, rapine, and destruction, shall be one feature of *the great tribulation*; how awful is both the suspense and the obscurity which broods over *their* minds; while Providence Divine appears to be gradually darkening the stage, for the catastrophe of this deep tragedy, The fall of man.

For, from what quarter cometh *this Satanic woe*? Wherefore doth the Lord prepare to pour down upon the earth the *vials of his wrath*? Why should all nations thus rise up against Jerusalem? Who are they? The nations of the west, or the kings of the east? A confederacy of both? And who shall lead them on, Jew or Gentile? When those armies shall be mustering in the field, will the dæmons of infidelity, imposture, and anarchy, seize the opportunity to career it everywhere at home? Will those maniacs, burst from prison, march themselves, the miscreants of that war, the confederates of that Antichrist, to challenge the charge upon their devoted heads, of all Messiah's

embattled hosts, *his own crusade*? Woe to the annihilated wretch that shall contend with his Maker!

Thus we conjecture in the dark, and like a knot of Arabs in the desert, discussing each casual foot-print in the sand, its direction or date; which way danger journeys; how far off it lurks; so what more common now, than for those who fear the Lord to speak often one to another, and much in like manner; their attention fixed on *everything* that can give them information, and *every one*, as though his own personal safety were precarious, moving forward with the utmost circumspection?

The footsteps of our God we may not trace, whose path is not in the sand but in the great waters; what then? All prophecies, and all miracles combine to assure us, that neither matter, nor fate, nor man, are masters of the world; but that he who made all still overrules all, and will judge all: yes, they who *will* not be redeemed, can neither will nor choose, but needs must be judged. Evil, indeed, will be the *Woe of the earth*; but the *vials of heaven* shall be worse. And furthermore, are they indeed so omniscient as to be absolutely certain, that there is positively no hell? No terror nor torments of a never-dying death?

From whatever quarter that woe of the earth may spring, its *character* we know; such as cannot but drag down heaven upon its head. Do you ask, what? *Infidelity*; that disease of which the world already is sick beyond a cure; *a world of infidelity*. Hear this, all ye people: “*There have been FALSE PROPHETS among this people (the Jews) even as there shall be FALSE TEACHERS among you (the Christians) who PRIVILY shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; AND MANY SHALL FOLLOW THEIR PERNICIOUS WAYS.*” Hear and beware. This wretched Cain himself, branded as he is with the mark of God, for *his* infidelity and murder, and ever since everywhere *a wanderer*; even he shall no longer, nowhere, be remembered *as a warning*: belike, on account of his new-built city, *the standing miracle* being no more. Yes, and even the Church of Christ, by reason of her adversary and floods of ungodliness, why she, even she herself, suddenly withered into the widow of the parable, and crying in vain for vengeance; even *her religious faith*, the very life-blood of society, *shall sink* to so feeble and fluttering a pulse as to be questionable (and the question is the Lord’s): *Whether, when the Son of man cometh,*

shall he find faith upon earth? Let him that thinketh he standeth take heed lest he fall! Remember the Lord's apostles; some bought and sold him, others denied and foreswore him, but all forsook him and fled. This state of things when it shall arrive, as arrive it shall; this, with its consequent falsehood and violence, shall be "the last peal to call the judgments of God upon the generations of men." "*Behold, Jehovah cometh as a fire, and his chariot as a whirlwind;*" and may we not almost hear the thunder of his wheels?

But what ears of flesh and blood may endure that dreadful blazon of the prophetic roll? Everywhere an ulcerated world of lepers. Rivers? Yea, seas of blood. *Above*, the red glare of the simoom, and blasphemy *below*; darkness, and blasphemies, and pains; kings in full march, and demons in full employ; false miracles, false Messiahs; the gathering-cry to the battle, of that great day of Almighty God, that Ar-mageddon, and blood to the horse bridles: the shout of an archangel!—voices, and thunders, and lightnings—and ever and anon, the trump of God, still waxing louder and louder still. *And then, at last, that earthquake*, so mighty and so great, as was never since men were upon earth, every island fled away, and the mountains not to be found: *then that hail, the*

hail-plague of an avenging God; he gave them *hailstones, fire, and brimstone*; the whole artillery of all the hosts of heaven itself in arms. The Dragon, that Serpent of old, is seized, bound, cast down, shut, and sealed up in the abyss.

Such is the warning of the great prophecy to us Gentiles; such the catastrophe of the fall of man; the havoc of hell and Satan; the vengeance due to a crucified, and for ever insulted Redeemer, God manifested in the flesh.

Yet courage! Even though these things should happen in our day (which who can tell?), the summer flies indeed will have vanished at the first scowl of the storm, (Blessed Lord, for thy grace!) nevertheless, let every Israelite indeed, every one that shall be found written in the book, lift up *their* heads, for their redemption draweth nigh, *saith the Lord*. Pray for your country. Whatever is, is best; fear God, and fear nought. A cloud of witnesses hang over the battlements of heaven, the well-wishers of our faith; and *one there is*, the author and finisher of our faith, (author on the cross, and finisher on the throne,) *a man*, that shall be as a hiding-place from the wind, and a covert from the storm. "*Peace, be still.*" Out of so outrageous a chaos, can he, or can he not, call forth a new heaven and a new earth? He both can and will instate you in a seat therein; bright,

for ever bright, with the meridian sun of his own presence and glory. Thence, shall you look back with delight, on every danger past.

Then let the scoffers come, walking after their own lusts and saying, Where is the promise of his coming? Where? Why here. They ask, and it is the Lord that replies; the Lord himself: *“Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne.”*

Where we began, there let us end; remembering the solemnities of this season. And God help us poor sinners, and be merciful unto us; for the Jews and others, after all, were but accessaries to the death of our Lord; we are the principals, and sin alone is the murderer. The guilt of a felon world, hath been imputed to him. *“He hath borne our griefs, and carried our sorrows. All we like sheep have gone astray; we have turned every one to his way, and the Lord hath laid on him the iniquities of us all;—ALL, ALL.—*Whether those who have transfixed him with a spear, or those who have betrayed him with a kiss. Wretched sinners as we are, may his grace then pierce our hearts also; may we live, while we live, mourning

but trusting, hoping, loving, serving, and waiting for the coming of our Lord Jesus Christ.

Unto him that loved *us*, and washed us from our sins with his own blood, and hath made us kings and priests unto God and his father; to him be *glory and dominion* for ever and ever. Amen.

LECTURE XI.

THE ADVENT OF MESSIAH.

BY THE REV. W. DALTON, M.A.,

INCUMBENT OF ST. PAUL'S CHURCH, WOLVERHAMPTON.

PSALM CII. 13—16.

“Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory.”

“BEHOLD, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.”*

“Say among the heathen that the Lord reigneth: the world also shall be established that it shall not

* Isaiah xl. 10.

be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.”* “Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”† “Watch therefore: for ye know not what hour your Lord doth come.”‡ “Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.” §

Such, my brethren, is the strain of the Old and New Testament revelation on the all-important doctrine of the Messiah’s advent in glory; echoed as it has been from patriarch to prophet—from the great Master of the house to his inspired apostles—from Enoch, the seventh from Adam, to the concluding witness of the inspired canon—from the suffering saints of the early Church to the professed followers of Christ in this generation—a subject so plainly revealed by God, and so fraught with momentous prospects to the Church and the world, that we can only feel surprised that apathy

* Psalm xcvi. 10. 13.

† John xvi. 22.

‡ Matt. xxiv. 42.

§ Rev. iii. 11.

should ever have existed about it amongst men whose reiterated confession has been, "We believe that thou shalt come to be our judge." Yet, alas ! it has existed at sundry times to a painful degree. At some dark periods of the Church's history it seemed to be well-nigh forgotten ; and, doubtless, but for the sound form of words contained in our creeds, it had been altogether obliterated from the thoughts of the multitude ; and even in our own favoured day, who will contend that the majority of professed Christians has given it that *prominency* in their thoughts and words which its position in the Bible seems imperatively to demand ? The ambassadors of Christ have too often forgotten that they are heralds of the Lord's glorious advent, as well as preachers of the message of reconciliation. And the people have been too often satisfied with a mere formal assent to the doctrine of Christ's second coming to judge the world, without realizing the prospect of the Redeemer's near return to his kingdom, or dwelling on the many important events connected with the day of glory.

It is worthy of our notice, whilst meditating on the neglect which has been shown to any part of Divine revelation, that no doctrine has ever suffered alone. The links of Divine truth are too closely knit together to permit of a solitary exception,—the breaking off a single part has

ever produced the most disastrous effects on the whole chain. If the vicarious work of our gracious Redeemer has been obscured by upholding human merit, we shall discover equally shallow views set forth of the corruption of our fallen nature. If the work of the Holy Spirit in the heart of man has been forgotten, it will be found that some false system of human criticism has laboured to explain away what it cannot fathom. Is there nothing similar in the case before us? Is there no kindred truth that has suffered similar neglect? When the Church had well-nigh forgot the parting words of the great Master, "Occupy till I come," were no other portions of the word passed over?—no prospect of lasting importance forgotten?

My brethren, I have only to refer to the preceding lectures in this course, as a reply to these queries. If the ministers of God have faithfully expounded to you the claims of the people of Israel (and of this, few, I think, who have heard the lectures can doubt)—they have also proved by demonstration or inference that the subject has been grievously passed over by the Christian Church. God has graciously said, "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury;" and yet might we with painful fidelity apply the words that follow to the Gentiles, "There is none

to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up." * Oh, who can say the amount of guilt the Gentile Churches have contracted by this neglect of plain duty? What highmindedness they have shown in despising their elder sister! What withering formality has followed from not listening to the word of the Lord: "Pray for the peace of Jerusalem; they shall prosper that love thee."

When these things are brought in the shape of grave accusations against the past or present Church, there are many of tender consciences who inquire, of what Jerusalem we speak? and whether we mean the *personal coming* of the Lord when we reiterate the words of Christ: "Behold, I come quickly?" They seem to hope that by identifying Jerusalem with the Church of Christ, they may acquit themselves of want of interest in the prophetic word, and by dwelling on the spiritual presence of Christ in the heart, they need not investigate the future prospect of Israel, nor be careful about discovering what coming in glory is intended in my text or similar passages. Now, this mode of stating the question brings us to the root of the whole matter. If we

* Isaiah li. 17, 18.

can justly admit such a *figurative* interpretation of the Old Testament expressions—that Jerusalem may mean the Christian Church, and the Lord's appearance in glory imply nothing more than his presence in the heart or the interpositions of his providence—then we admit that the claims of Israel will be more easily got rid of—the word of prophecy reduced to a small compass, and the prospects of a waiting Church will be vastly abbreviated; but if it should appear that such a mode of interpretation is vicious in its very nature and calculated to undermine all solid views of the Bible (if consistently followed out), then shall we bring forward our citations with more confidence, and we shall find that the “sure word of prophecy is a light shining in a dark place, to which we shall do well to give heed.”*

The subject of Israel's standing as a nation—the unchangeable nature of their election—the future prospects of woe and restoration which are before that remarkable people, have all been so fully connected with *literal* interpretation by the brethren who have preceded me, that I feel that it would be mere tautology to repeat these arguments; I have only to press upon your attentive recollection the fundamental

* 2 Peter i. 19.

principles of exposition which they have laid down and successfully applied; and in dealing with another branch of the subject, intimately, indeed, connected with Israel's prospects, but bearing also on the best interests of the Church of God and the final triumph of the Redeemer, I have only to follow out their solid positions.

In my text we meet with this clear announcement: "When the Lord shall build up Zion, he shall appear in his glory." The first question that presents itself is, What manifestation is here spoken of? The second, What events synchronize with that appearance? And the third, What main practical lessons arise from the subject?

L. To enter on the first inquiry without partiality, and to discuss candidly the question, whether "the appearance in glory" in my text and similar passages hold out the prospect of the Lord's *personal* coming, we should, I think, try to transpose ourselves into the position of a spiritual Israelite to whom these promises were first made. Such a faithful son of Abraham would perceive that every prophet directed the Church to the true Shiloh, in whom all the families of the earth were to be blessed; he would discover that the prophetic word was more minute and distinct as time advanced. And in the writings of such prophets as David and

Isaiah, he would perceive the twofold strain of woe and triumph—the intimations of Messiah's sufferings as well as the glowing theme of Messiah's victory and kingdom. He would, for example, dwell on the sign which Jehovah gave to the house of David: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."* And whatever difficulties might present themselves to his mind, he would rest in the faithfulness of God, and not doubt that an actual person bearing this significant name would yet be given as the Redeemer of Israel. He turns to another prophet and hears from Jeremiah of a future glorious kingdom, where Israel and Judah shall have an exalted position. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness."† Would not the Israelite be justified in taking this promise in the same *literal*, straightforward manner which marked his reception of the prophecy of the incarnate Immanuel? Is one more difficult than the other? Is he to believe that the Virgin and

* Is. vii. 14.

† Jer. xxiii. 5, 6.

her remarkable offspring were to be manifested in due time—but that the king of whom Jeremiah spoke might not appear in his glory, but remain in secret, and that Judah and Israel did not mean the tribes or nation usually so called, but professors of Christ's name in different generations?

I might cite many similar texts predictive of the sufferings and future kingdom of Messiah, and place them in juxtaposition, and by thus transplanting ourselves in imagination to the days of Old Testament revelation, we might detect the inconsistency of that mode of exposition that requires us to take the picture of Messiah's sorrows in all their living colours, but to dismiss the prospect of the kingdom, with its manifested king, its obedient subjects, and universal sway, with that summary canon of interpretation, "All these things are spiritual or mystical; Judah is the Christian Church, and David's throne is the believer's heart!"

Let us present the question to you in another shape. Great efforts are now made to bring before the Jewish people, the Divine credentials of Christianity; and for this feature of our day we should feel devoutly thankful. In our efforts to prove to them, that Jesus of Nazareth is the true Messiah, of whom Moses and the prophets

did write, we naturally turn to the graphic description of his sufferings contained in the fifty-third chapter of Isaiah. And though the Jew will endeavour to show that these expressions are *figurative*,—that the *whole nation* is spoken of under the character of one man, and that the sorrows described, though they appear to be *propitiatory*, are, in fact, *penal*,—the wages of national sins,—we are able to refute such a torturing of the prophet's words, by showing, that the language is plainly descriptive of a *person* and not a *nation*. So much so that the person spoken of is distinguished from the rest of the people. He was to be “despised and rejected of men, a man of sorrows and acquainted with grief;” but of the nation it is said, “*We* hid as it were our faces from him—he was despised, and *we* esteemed him not.”

Above all, we would press on the Jew, that the sufferings here described were not personally penal, but vicarious—endured for the sake of others—to make reparation to Divine Justice for our sins. “He was wounded for *our* transgressions, he was bruised for *our* iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.” “He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant

justify many, for he shall bear their iniquities." From this language there is no escape. No wit of man can torture these gracious declarations into anything but what the plain and decisive language imports, viz., the *vicarious sufferings* of God's righteous servant and man's great Redeemer. It is, therefore, not to be wondered at, that this notable chapter is displeasing to the Jewish ear, and that to this day its sound is never heard in the public service of the synagogue, nor its contents ever subjected to the partial degree of interpretation allowed by Rabbinical authority to the great body of the people.

Suppose then, that after pressing this portion of Scripture on the serious attention of the Jewish inquirer, we should open another chapter in the same prophet—I mean the twenty-fifth chapter of Isaiah—and read the following words, "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." In an isolated form, the generality of interpreters would feel no difficulty in applying it to the second advent of the Lord Christ, but on reading the whole chapter with the Jew we shall be obliged to admit, that so far from his nation being destroyed or set aside, they shall be pre-

served for the final triumph of righteousness in the world—"for the rebuke of his people shall he take away from off all the earth." Yea, and their blessedness shall be extended to the ends of the earth. Jerusalem being the centre-point of light from which the rays shall diverge: "In this mountain shall the Lord of hosts make unto all people a feast of fat things. . . . And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations."* Here the synchronism contradicts the spiritualizing system that confounds the Jewish nation with the Christian Church, and that speaks of the gradual enlightenment of the world antecedent to the Lord's return; this is perceived, and the interpreter, unable to see or unwilling to receive the manifestation of the kingdom with the personal reign of the king, is forced back upon the mystical system of interpretation: "Lo, this is our God," is made to mean the indwelling power of the Spirit or the interference of an Almighty Providence. Surely, the Jew must be stumbled at such inconsistent commentaries. When we wish him to receive a crucified Saviour, we press into our argument every passage that depicts the suffering and humiliation of Messiah, and demand

* Is. xxv. 6, 7.

that God's declarations of the incarnation and vicarious work of Shiloh be taken in their *plain* and *grammatical* bearing; but when *he* dilates on the future glory of Israel and the personal reign of the triumphant Son of David, then the Christian advocate too often deserts his own principles of literal interpretation, and requires such descriptions to be taken in a figurative and mystical sense. Is it any wonder, that since the days of Origen, the father of the fatal system of making the letter of Scripture clash with the recondite meaning, that the Christian Church has ceased to win over the ancient people of God to the profession of the true faith? And can we be surprised that the claims of that people, and the missionary work amongst them, were wholly neglected, until God in mercy has once more taught many in his Church, not to seek what Scripture can be made to say, but to receive as little children what our Heavenly Father has plainly and faithfully promised?

It may be here mentioned, as corroborative of these views, that all our missionaries amongst the Jews have been led to the doctrine of the Second Advent, in connexion with the kingdom of righteousness on the earth, either at their preparatory studies, or from their actual controversies with the Jews. I believe that we have

not a single instance of a Jewish missionary, who has remained any time the advocate of a mere spiritual millenium; and I am quite confident that the unanimous testimony of our most experienced missionaries is, that to hope to convert any of the Jewish family by setting before them the prophecies of a suffering Messiah in their literal meaning—whilst all the prophecies which speak of the reign of the Son of David, the restoration of Israel, the renovation of the earth, and the fulness of righteousness, are explained in an obscure and mystical sense—is, of all others, the most unfounded expectation and fruitless labour.

But why should there be all this jealousy about the doctrine of the Second Advent, and this unwillingness to receive Scripture testimony on the subject? Why, for example, when my text says, “When the Lord shall build up Zion, he shall appear in his glory,” should there be an anxiety to deny that this appearance is *personal*, and this Zion is the very city that bore that name in David’s day? We sometimes hear it said, Because these views tend to draw the mind from the cross of Christ and from the indwelling power of the Spirit in the heart. But to this objection we have an obvious reply: give every truth its place, and aim at setting it forth in just

proportion, and there will be then no danger of advancing one truth at the expense of another. From the cross springs all our hopes of salvation and the assurance of God's love to guilty man. So far from wishing to turn men away from the crucified Jesus, our constant testimony is, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."* And I believe every sincere Christian, whether among the people or the pastors of the flock, will sincerely join with the apostle's heart-stirring declaration, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."† But do we hide the cross in holding out the brightness of the crown? Far from it: the one is the way to the other: the blood of redemption removes the barrier that shut up the kingdom of glory. The agonies of the garden and cross proclaim, in the plainest accents of mercy, that God is propitiated and man redeemed: and so far from making light of the work of our propitiatory Surety, we know of no way of access to the Father's bosom of mercy, or the gates of the New Jerusalem, except through

* 1 Cor. i. 23, 24.

† Gal. vi. 14.

the blood and righteousness of the Lord Jesus Christ. For whom, my brethren, do we look?—is it not for the *Saviour* who bore our sins upon his own body on the tree? For whom do we wait?—is it not for the same Jesus, who died for our sins and rose again for our justification? and who, being taken up into heaven in triumph, shall so come in like manner? * “Thousand thousands shall minister unto him, and ten thousand times ten thousand shall stand before him.” † The hosts of heaven shall inquire, “Who is this king of glory?” and the triumphant Church shall respond, “The Lord strong and mighty; the Lord mighty in battle; the Lord of hosts, he is the King of glory.” ‡

Neither does the expectation of the Advent and kingdom of Christ interfere with the true views of the work of the Holy Spirit in the heart of God’s people. We not only believe in “the coming of the Holy Ghost,” but we hold that the Saviour’s promise of another Comforter has been fulfilled and is being fulfilled in the present day. This is the dispensation of the Spirit. He dwells in the Church with vivifying power. “The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” § And our

* Acts i. 11.

† Dan. vii. 10.

‡ Ps. xxiv. 8, 10.

§ Rom. xiv. 17.

continual prayer for the professed followers of Christ is, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope by the power of the Holy Ghost."*

It is a confusion of terms (to say the least), to assert that the Church is *waiting* for the spiritual kingdom,—how can we wait for what has already taken place? how can we pray for the kingdom to come, which, blessed be God, is already the possession of God's dear children? We wait for what we have not; we hope for what we see not; we have the Saviour's gifts, but we have not the Saviour *himself*, in the fulness of his personal presence. We have the tokens and pledges of his love, but we do not see the King eye to eye. And I wot that they speak very unguardedly, and in language they would not use to a beloved earthly friend, when they say, "If we have the graces of the Spirit, and the peace of God within, we are not so anxious about the *personal* coming of the Lord." Oh! my brethren, let no such unmeaning or ungrateful language escape your lips. What are all the gifts of Christ without Christ himself? What the token of his love, but as they lead us to the very Fountain-head? What weight of glory could be reserved for the Church, if you abstract from it the very presence

* Rom. xv. 13.

of the Lamb of God? What kingdom of perfection, without the throne and sceptre, and countenance of the King of saints?

In a word, then, we *cleave* to the cross of atonement. We actually *possess* the first-fruits of the Spirit; but we *look* for the coming of the day of God. We are stretching forth the vision of expectation to the time when “the *Lord himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.”*

And we conclude this part of our subject by re-asserting, that all just interpretation of Scripture, all the analogy of faith, and all consistency of exposition, demand of us to receive the language of the text, and all similar expressions, as testimonies to the Lord’s personal coming, when the glorious things spoken of the city of God shall be fulfilled—“when the Lord of hosts shall reign in Mount Zion, and before his ancients, gloriously.”†

II. *What great events shall synchronize with the Lord’s appearance in glory?* In examining

* 1 Thess. iv. 16—18.

† Is. xxiv. 23.

this question, I must bear in mind that my subject is part of a Course of Lectures on the Scriptural Claims of the People of Israel, and therefore I must not allow myself to range amongst the many deeply-interesting and collateral subjects which bear on the advent of Messiah, except as they are connected with the prospects of the ancient people of God. Indeed, time would not allow me to dwell on such topics as the latter day judgments,—the renovation of the earth,—the blessedness of the converted heathen, and the glory of the New Jerusalem. If, therefore, I pass these by, or slightly touch on them, it is not from any doubt of their reality or importance, but only because they would lead me away from the original design of these lectures. Indeed, in drawing your attention to the connexion there exists between the prospects of Israel and the day of the Lord, I feel that I must take the great leading features of the prophetic vision, and not dwell on the more minute parts of it, in the short space of time that yet remains for me to discourse. The difficulty in a subject like this, is not the lack of Scripture testimony, but the extent of selection, that we may be explicit without being tedious, and succinct without being ambiguous.

First, *Jerusalem shall be rebuilt, and the land*

of Israel shall be restored to more than its former glory in the day of Christ's coming. So my text declares, "When the Lord shall build up Zion, he shall appear in his glory," and so with equal plainness do other portions of the Word speak. Thus Isaiah, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken;* but mark, that this state of things is still further brightened with the promise, "Thine eyes shall see the king in his beauty." "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king."† The same prophet announces, "The sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. . . . The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I *will make the place of my feet glorious.* The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One

* Isa. xxxiii. 20.

† Ibid 17. 22.

of Israel.”* We here remark the building up Jerusalem in stately majesty, the abundant fertility of a land once cursed with barrenness for the sins of the people, and the submission of the nations that formerly oppressed the Jews, are all made to synchronize with the appearance of the great King, when *he will make the place of his feet glorious*. Who will undertake to prove that these things have been accomplished? and if none will make such an attempt, we may well ask, has not God fixed the time, viz., when *he* shall come who once trod the holy city with painful footsteps, but who shall appear again with all the mien and dignity of the King of kings?

Again, Zechariah testifies, “The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king’s winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.”† And all this, remark, shall occur when “the day of the Lord cometh” (ver. 1), and “when his feet shall stand upon the Mount

* Isa. lx. 10—14.

† Zech. xiv. 9—11.

of Olives, which is before Jerusalem on the east.” (Ver. 4.) To these testimonies many more might be added,—especially such as hold out the prospect of abundant fertility,—of larger and more extensive possession of Canaan than has ever yet been obtained by Israel,—of the restoration of the waste places to their more than former glory, and of the undisturbed inheritance to the literal seed of Abraham, such as history demonstrates could not have yet existed; but I am only anxious to show that these things are all dovetailed with the blessed and absorbing prospect of the Lord’s return in glory, and I humbly think that the citations made are amply sufficient, and therefore commend them to your serious and prayerful consideration.

Secondly, *Jerusalem shall be the throne of the manifested King.* We are all aware that the promised Messiah was not only of the seed of Abraham, and of the tribe of Judah, but likewise of the family of David; but we have reason to fear that many Christians take a very shallow view of the promises made to David which relate to his glorious offspring as concerning the flesh; they are willing to dwell on Christ’s title—the Son of David, because it proves his incarnation and his lineal descent, and, thereby, the fulfilment of prophecy; but they do not dwell on the whole scope

of the promise to David: "The Lord hath sworn in truth unto David, he will not turn from it. Of the fruit of thy body will I set *upon thy throne*."* And yet the angel distinctly dwells, at the annunciation, on this part of the Messiah's glory: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the *throne* of his father David."† We cannot imagine such a promise to be fulfilled, without identifying Christ and David in the kingly office. Neither can we be satisfied with the mere general idea that David having been a king, he was a type of the Lord Christ; for, in this view, any monarch of Israel, and, indeed, of any other kingdom, would have equally answered the purpose; whereas the prophecy announced, and the angel repeated the promise,—that the Messiah, who should have his lineal descent from David, should sit on the *throne* of his father. In what sense, I ask, can we expect this prediction to be accomplished in the Son of Man? To say that Christ's throne is the *believer's heart*, is to repeat a mere truism, which we not only admit, but earnestly pray to enjoy in all its vitality; but surely this is no explanation of the prophecy; it bears not in the slightest way on the subject. David cannot reign in my heart; no creature must divide the supreme homage I owe to

* Psalm cxxxii. 11.

† Luke i. 32.

Christ. Instead of desiring such a result, the Word of the Lord forbids it, and it is the Christian's prayer that he may, without the smallest reserve, obey the enjoined surrender, "My son, give *me* thine heart." Neither did the Son of Man obtain David's throne when he ascended up on high, and led captivity captive; for then he was highly exalted to the Father's right hand, and sat down on the Father's throne, where he sits until the time of his return to earth;* but of the literal son of Jesse, the apostle declares, "David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."† So that we may well demand of those who deny the personal reign of Christ on earth, what is that throne of David which the Old and New Testament both hold out as the Saviour's right? What is it? What do you mean by it? It is *not* the believer's heart,—it is *not* the throne of the eternal Father. What then is it? Give us some explanation, that we may compare it with what, after long thought and inquiry, we conceive to be the true view. If yours should appear more scriptural, I trust that God will enable us to set aside all human systems, and follow the Divine

* See Rev. iii. 21; Psalm cx. 1, 2.

† Acts ii. 34, 35.

Word; but as yet I candidly confess I have seldom heard any attempted solution from those who oppose our views; and, when it has been attempted, the explanation has been so vague and confused that I could not understand it, and therefore I am not able to repeat it.

The view, then, we propose is founded on the fact that David was the king of the Jews, and that he reigned over that people in Jerusalem, the favoured city, and that the Messiah is identified with him rather than any other king of Israel, because he was one of the most honoured progenitors of the Messiah; one in whom, like Abraham before him, the promises relative to the true Shiloh mainly centered. The seed of the woman was to be the son of Abraham, and the son of David; as such he was to fulfil the type of the sorrowing son of Jesse, when "he went up by the ascent of the Mount of Olivet, and wept as he went up;"* but as such he was also to be the completion of David's brighter days, when he sat in peace in his own palace, and looked round on the conquered enemies of Israel, as no more lifting up a hand against him. In that period we can perceive the administration of the reign of righteousness, when all things shall be subdued to the Son, when the enemies of God shall be trampled

* 2 Sam. xv. 30.

under his feet, when, as the prophet tells us, “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid. . . . They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” *

In that state of blessedness a peculiar honour shall be conferred on Jerusalem : “At that time they shall call Jerusalem *the throne* of the Lord, and all the nations shall be gathered unto it, to the name of the Lord ; neither shall they walk any more after the imagination of their evil heart.” † And therefore we learn from the preceding verse that they shall say no more, “the ark of the Lord,” neither shall “it come to mind.” And why shall their holy and once-valued emblem be forgotten ? because the antitype shall be there—the King of Israel plainly revealed—the true Messiah in the midst of his restored and converted people.

Micah testifies the same thing, “In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast off a strong nation : and the Lord *shall reign over them* in Mount Zion from henceforth, even for ever.” ‡ So does Zechariah, after setting forth the last

* Isaiah xi. 9.

† Jer. iii. 17.

‡ Micah iv. 6, 7.

tribulation of the Jews, so forcibly described in the preceding Lecture, "Then shall the Lord go forth, and fight against those nations (viz., those which shall be gathered by Antichrist against the holy city), as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east;.....and the Lord my God shall come, and all the saints with thee.....And the Lord shall be *king* over all the earth; in that day there shall be one Lord, and his name one.....And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.....And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."* Here, then, is the holy city made the place of solemn assemblies in a higher degree than she ever was before—here is the Son of David ruling in the midst of his restored and now obedient Israel—here is the submission of the once hostile nations to the metropolitan city of the righteous world. Here, in fact, is a state of triumph, holiness, and happiness, never yet witnessed in this world, and therefore not even at Jerusalem. Nor shall it

* Zech. xiv. 3, 4. 9. 11. 16.

be, as we hold, until the Son of David is not merely *appointed*, but *acknowledged* to be—the King of the Jews, and until the city can be called from the name of the glorious king, “Jehovah Sham-mah—The Lord is there.”*

But now, an objection meets us which cannot be fairly passed over, because, if it has all the weight that the objector gives to it, a very great barrier would stand in the way of receiving the view proposed of David’s throne. The question asked is, How can our Lord be expected to reign *personally* in the literal Jerusalem, when other portions of Scripture represent him dwelling in the New Jerusalem with the glorified saints? Thus, St. John describes the city: “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.”† I freely admit, that such a description does not seem to agree with the views which Isaiah and Ezekiel give us of the literal restored Jerusalem—the latter prophet expressly telling us, that there shall be a much more magnificent temple than any that has yet been raised. And though, perhaps, we cannot enter into the minute details which that

* Ezek. xlviii. 35.

† Rev. xxi. 22, 23.

prophet gives of the temple and city in the forty-fifth and following chapters, yet they are sufficient to prove, that nothing equal to them has yet appeared in our world, and also, that the city with its temple is not the same as the New Jerusalem of the Apocalypse, where all shall be spiritual and exempt from outward rites and ordinances. Is there not then one obvious mode of solving the difficulty? Jerusalem, which is above and shall come down out of heaven,* will be the place of bright and *permanent* glory, where the Lamb of God shall manifest the rays of his majesty to his glorified saints. Jerusalem, in its literal character, will be the habitation of the *restored* Jews, and not of the saints who now form the Lamb's wife and shall then have done with humanity. In that favoured earthly city, Christ will *manifest* his kingly power and *appear* to his ancient people as their rightful sovereign, but he will not *dwell* there as he will in the New Jerusalem—the one will be the place of his *manifestation*, the other, of his *abiding glory*. In the one he will take possession of the throne of David, and “execute judgment and justice in the earth.” In the other, he will reign as the heir of all things—the elect of God being assessors of his throne—heirs of God, and joint heirs

* Rev. xxi. 2.

with Christ. In one case, the Messiah has his throne in the midst of Israel, where he occasionally holds out the sceptre that they may do him homage and acknowledge him as king of the Jews. In the other, he has his palace and settled throne where his royal glory shines forth in *daily* lustre. It signifies little what the exact position of the New Jerusalem shall be—whether, as some think, that it will be the Eden of the renewed earth, or, as others hold, that it will be an abode of glory suspended over our planet, in the light of which the converted nation shall rejoice as we do in the light of the sun. All we know is, that it will be in some way connected with a redeemed and renovated world, and that it will form the separate abode of glory for the King of kings and his beatified saints.*

* It is due to a diligent student of prophecy, my respected friend, Mr. Frere, to mention his view of the New Jerusalem, as given in his structure of the Apocalypse. He considers that there are two descents of the city, one mentioned in Rev. xxi. 1—9, which synchronizes with the millennial state, beginning at Rev. xix., and continued through chap. xx.: and a *second* descent in chap. xxi. 10, which belongs to the *eternal* state. One great difficulty to this view lies in the expression, “And there shall be no more sea,” which can scarcely comport with the millenium. I should rather prefer the view which applies the whole of chap. xxi. to the eternal state—the description of the New Jerusalem befitting it at any time of its existence—but in the millennial state, it

If it be needful to say more on this supposed contradiction, I would merely add, in the way of illustration, that we feel no difficulty in regarding the throne of our gracious Monarch as peculiarly connected with this great metropolis, and yet we could suppose her visiting the distant parts of the British dominions and sitting there on the throne of state, and periodically administering justice without in the least interfering with that honour that belongs to the chief seat of government; and so we can readily suppose, that in the literal Jerusalem, the Messiah will be manifested as the King of Israel without interfering with that brighter and more abiding glory which appertain to the New Jerusalem, where he and all his chosen saints shall reign over a happy and converted world.

Thirdly, *Jerusalem shall be a source of blessing to the nations of the earth in the period of Messiah's advent.* On this part of the subject I intend to be very brief, partly because the subject has already been alluded to, and partly because we have not time enough to enter on a minute inquiry.

The prophets make the general assertion—and that not unfrequently—that as the house of Israel

is the manifest dwelling of the saints, separated from all others. In the eternal state, all seems to merge into this glorious city of habitation.

had been formerly a curse among the heathen, so, when restored, they shall be a blessing to all around them.* In their dispersion the unbelieving nations would naturally conclude that God had deserted them, and from thence infer, to the disparagement of the God of the Hebrews, that he was not able to defend and preserve them in their pristine glory; thus they became a stumbling-block to the heathen. But in their restitution to their former polity, and to their position as *first* of the nations, men will perceive that God has not forsaken his people, but that he has returned to dwell among them. Their deliverance from the long period of dispersion, their preservation from the Infidel Antichrist, the restoration of their city and temple, notwithstanding the combined efforts of the last confederacy; all these events will evince that the arm of the Lord is not shortened, and will prove, beyond a question, that God's miraculous interposition in behalf of Israel has not ceased, though it has been so long suspended. "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make a great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and

* See Zech. viii. 13.

have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them.”*

If this be the marvellous display of the Messiah's interference when his people are enduring the last tribulation, and if he shall personally appear to their relief and the final overthrow of their enemies, we need not be surprised if “their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.”† Indeed, we are expressly informed that, not only will God command the nations to acknowledge Jerusalem as the metropolis of a righteous world,‡ but that the nations of the earth will be so affected by the display of omnipotence on the behalf of Israel, that they will be insensibly drawn towards this centre-point of light and holiness: “And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the

* Mic. ii. 12, 13.

† Isa. lxi. 9.

‡ See Zech. xiv. 16—18.

nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.”*

It would be, my brethren, trifling with your time and patience to set about proving that these prophecies were not fulfilled at their restoration from Babylon. Those who maintain such an opinion must fall back on the process of allegorizing, or they must read history with very different eyes from what men in general have perused it. To talk of a *few stragglers*, come from Babylon with Judah, as being the accomplishment of prophecies that speak of nations and cities visiting Jerusalem; of the Gentiles acknowledging them as the blessed seed; of multitudes being drawn to the metropolis of a peaceful and righteous world; appears to us such unwarrantable “liberty of prophesying,” that I know not how men can satisfy their own minds with such explanations, or with confidence lay such views before the judgment of others. I trust, however, that the Scriptures we have adduced will commend to you the joyful prospect of Israel in the day of the Lord—which shall extend in the circle of blessedness to the remotest ends of the earth—according to my text, “The heathen shall fear the name of the Lord, and all the kings of the earth thy glory.” And

* Zech. viii. 21, 22, 23.

when shall this be? Let my text reply, "When the Lord shall build up Zion," and when "he shall appear in his glory." Truly we may conclude with the apostle, "If the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles, how much more their fulness?" "for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" *

One difficulty, I know, here occurs to the humble inquirer who is not satisfied with the crude explanations of the popular system. He inquires from us, how all these expected events are consistent with the scriptural account of the day of judgment? He further asks, does not the Bible teach us that all men shall stand before the great Judge at the last day, when the final separation shall take place, and the whole history of this world be concluded by the removal of the righteous to the heavenly glory and the banishment of the wicked to everlasting misery? Now I frankly confess that in endeavouring to dovetail all the prospects of the future kingdom of Messiah great difficulties will occur to the mind of the longest student of prophecy. And I further hold that we should exercise great modesty in trying to give a consecutive order to the events that are yet

* Rom. xi. 12—15.

in the womb of futurity. We have more to do with the great *outlines* of the prospect than with its minutiae—more with the vast importance of the promised *events* than with their allocation in the field of millennial blessedness. Thus we may firmly hold the restoration of the Jews—the rebuilding of the city and temple—the fertility of the renovated earth—the appearance of Messiah to Israel—his personal reign with his risen saints in the New Jerusalem. All these we may clearly discover in the page of inspiration, and yet we may not be able to see their *precise order*—how one event shall follow a preceding one, or how they will take place. Enough for us to hold the prominent features of the day of glory. Faith can leave the rest in the hands of Jehovah, who knows the end from the beginning, and who will work and none shall let him.

But here we cannot help protesting against a very common, and in our view, a very erroneous mode of contemplating the great and terrible day of the Lord, when he shall come to judge the world. It is commonly assumed that the day of judgment is a *mere single act* of passing sentence either of acquittal or condemnation. In fact, men seem to speak of it like an ordinary day of twenty-four hours, merely because the word *day* is used. We readily concede that God *could* judge

the inhabitants of the world in the same short space of time that he made the light; but the question is not about God's power (of which there can be no doubt in the mind of a Christian), but rather of his revealed mind touching the last period of judgment. Where, then, is it stated that that period will be so exceedingly short as men suppose? I know of no such statement. But I do read that "the saints shall judge the world,"* and therefore I conclude that the righteous are first acquitted before they sit with Christ as assessors upon his throne. I read also that "the field is to be joyful and all that therein is: then shall the trees of the wood rejoice before the Lord: for he cometh to judge the earth." And at that very time the command is given, "Say among the heathen the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously."† Jeremiah testifies, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall *reign* and prosper, and shall *execute judgment* and justice in the earth."‡ And St. Paul says, "That the Lord Jesus Christ shall judge the quick and the dead at his appearing and kingdom."§ Now all these passages plainly

* 1 Cor. vi. 2, 3.

† Ps. xcvi. 10. 13.

‡ Jer. xxiii. 5.

§ 2 Tim. iv. 1.

connect the judgment of the great King with his *continuous* reign of righteousness. In other words, they aver that in the kingly office there is a constant exercise of judicial power, as well as the possession of Royal state. We are, therefore, prepared not for a solitary act of judgment, but for a *period* of it; we expect to find the King of kings exercising all the authority of a Judge as long as the milleunial kingdom shall last. Is there anything unscriptural in looking on the whole period of the millenium as the day of judgment, commencing with the acquittal of the saints, who shall enjoy the first resurrection, and ending with the condemnation of the raised wicked? I know of no solid objection, and, as far as I can see, this is the view held forth in the Word of God.*

But some will inquire, what shall become of the restored Jews and converted heathen? Will Israel remain a nation *for ever*, separate and distinct? I know many think they *will*, according to the promise strictly interpreted, "He shall reign over the house of Jacob *for ever*." But then they must remember that these words *for ever* have sometimes a limited sense as well as an extensive; and I

* It is true that Rev. xx. 12 exhibits *all* standing before the judgment-seat. This may therefore be called, peculiarly, *the judgment*, but it is the closing scene of the last dispensation.

could well believe that here as in other passages the *perpetuity* is commensurate with its subject ; or, in other words, that Christ will reign over Israel as long as they are a nation, without any further change or apostasy, and so far as they are nationally considered *for ever*, i. e., as long as they are Israel. But at the close of the reign of righteousness I believe the everlasting condition of each Israelite will be fixed, and that they will either be received into the assembly of the first-born, the elect of God, the glorified saints—or cast away into endless misery. Such I humbly conjecture to be the winding up all that concerns that peculiar kingdom which Christ shall possess at the restitution of all things. It may be that this earth shall be the habitation of the redeemed and glorified saints for all eternity. It may be that the *locality* of our heaven shall be found in this very world, purified from the taint of sin and the very breath of Satan ; but on these conjectural grounds, strong as they are, I cannot dwell. We must be cautious of advancing where the compass of revelation ceases to guide ; and we must exercise patience and humility, where God is pleased to refuse further light. All I have been anxious to prove is, that our views of Christ's kingdom on earth do not require a third coming of the Saviour or a separate judgment of the raised wicked and the mortal

inhabitants of the earth; that these objections have been chiefly mooted from an arbitrary view of the day of judgment, and that we are authorized to look for a *period* of judgment coincident with the reign of righteousness.

Did time permit, I might show you that these views are not modern or novel, but that they were firmly held and taught by the primitive Church before the tide of corruption set in; and by citing the testimonies of the Fathers of the second and third centuries, I might prove that the *figurative* interpretation and idea of a mere spiritual millenium were the offspring of dark ages—when the Bishop of Rome began to claim supremacy, and, by sitting as a priest upon his kingly throne, endeavoured to *antedate* the glories of the true Melchizedec;—but these citations I must reserve for a short appendix. I cannot, however, help expressing my joy that the researches of a Newton and a Greswell have proved that antiquity is on our side, and that *novelty* cannot be charged against us. The voice of antiquity is so far useful, as it tends to corroborate our appeal to the word. All, indeed, that is ancient is not true, and men may be led to place an overweening dependence on Fathers and Councils. I fear that this has been lately exhibited by some anonymous writers of our own Church to a distressing degree. Still there is the opposite

error—the despising of ancient testimony—the neglect of consulting with the saints of former generations; for, though all that is ancient is not true, *all that is novel is certainly false*; and I must say, that if I could not discover any trace of the views we have propounded until the era of the Reformation, I would suspect that we were walking in the paths of novelty and conjecture, rather than in the “good old paths” of truth and righteousness. But now, whilst we make our appeal to the Bible, as the only standard of truth, we have the satisfaction of setting forth those very prospects that formed the joyful hope of the early Church, the support of many who were called to take their place amongst “the noble army of martyrs.”

III. I have very briefly to show *that the doctrine of Messiah's advent and kingdom is full of practical importance*. Very justly is this reserved for the concluding lecture of this course, being so extensive in its bearing on our holiness and expectations that we should not hastily dismiss the improvement which the range of subjects fitly suggests. I shall, therefore, only trespass on your patience by suggesting two inferences.

1. *That the day of glory seems rapidly hastening to us*. If I were asked, on what signs of the times I built this conclusion, I might

point to many, but I will confine myself to my text: "Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, the set time, is come. *For* thy servants take pleasure in her stones, and favour the dust thereof." Where, observe, the sign given of the Lord's returning mercy to Zion, and of his appearance in glory, is the interest which his true servants take in her desolate condition. This is an interesting sign, because it shows, that the Church of God will awake to its long-neglected duty. How long has Zion sat desolate, and there has been none to comfort her! How long has Jerusalem been trodden down of the Gentiles, and there have been few to weep over it with the compassionate Son of Man! Alas! for the neglect which Christendom has shown to the seed of Abraham! Can we wonder that the Church should be so dead, and formal, and worldly? Can we be surprised that they who have not cried unto God for Israel's benediction should themselves not prosper in the spiritual life? But now we perceive a general attention awakened, we find Christians pleading for the favoured people,—we perceive men reading the page of prophecy, and giving Israel their rightful share of its promises. And sincerely do I rejoice that among all the branches of the Church Catholic

there is not one who occupies such a decided part of Missionary labours to Israel as our own hallowed fold. I love her because she sets forth God's truth with such fidelity. I cleave to her because she can trace her origin to apostolic authority. I unite with her members because they approach to God in a primitive and spiritual liturgy; but to these I add, that I am *increasingly* attached to her when I find God using her as the *pioneer* of the Gentile Churches, who will not only pray for the peace of Jerusalem, but "prepare the way of the people; cast up the highway; gather out the stones; and lift up a standard for the people."*

To the Jews our language now is, "O house of Israel, come ye and walk in the light of the Lord." We invite them to receive *now*, even now, the crucified Jesus as the true Messiah; we place before them his credentials from heaven, and we faithfully tell them, that if they *reject* this testimony, they shall die in their sins; we invite them now *to believe* that in the day of the Lord they may have a higher place than amongst the restored Jews—even be numbered amongst the glorified saints of the New Jerusalem; but still we do rejoice, however small or great the remnant now saved may be, that at last the Lord

* Is. lxii. 10.

will gather “the outcasts of Israel and the dispersed of Judah;” and that the very deep interest now taken in the prospect of this people is a pledge that the Lord’s purposes of mercy hasten to their accomplishment; that he is about to arise, and have mercy upon Zion; that he will soon appear in his glory; and that all shall then exclaim, “Hosanna, blessed is he that cometh in the name of the Lord.”

2. We call upon you, my brethren, *individually to wait for the Son of God from heaven*. This is one striking characteristic of God’s faithful people, in opposition to a sleeping world or to the evil servants in the visible Church. To every ungodly man the day of Christ has no joyful prospect; he is either intoxicated with a draught of earthly pleasures, or he is occupied in smiting the household instead of comforting them—promoting schisms and divisions instead of cultivating unity. To all such, I say, the day of God is an unpleasing anticipation; and whilst he sees all things going on as they were in times past, he speaks peace to his carnal heart—“My Lord delayeth his coming.” Not so, true believers; they are said to *wait* for the Lord from heaven; to *look* for the Saviour; to *hasten* towards the day of God. And it is one important result of the view now given, that holding that Christ’s kingdom on earth will not anticipate

his coming, but synchronize with it; we are not so much to fasten the eye of hope on events and periods which must precede the advent of Messiah, but rather on *the advent itself*, and then expect the events to follow. We can thus occupy the true position of the Church of God. We can enter deeply into the words of our great Master, "Watch, therefore, for ye know not what hour your Lord doth come." "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

Church of the living God, awake, awake to the prospects of your high destinies! Lay hold firmly on the soul-comforting thought, "The Lord is at hand." Trim your lamps and gird up your loins, for the sound is echoing far and wide, "Behold, the bridegroom cometh; go ye out to meet him." His voice of comfort and power cheers us with the announcement, "Behold, I come quickly." Take up the words, and join with the host of heaven, the spirits of just made perfect, and the suffering Church on earth, in welcoming the approach of the King of kings, "Come, Lord Jesus, come quickly. Even so. *Amen.*"

APPENDIX TO LECTURE XI.

WITBY, in his treatise on tradition, has given the most decided testimony to the antiquity of these views. His general statement is, "The doctrine of the Millenium, or the reign of saints on earth a thousand years, is now rejected by all Roman Catholics, and by the greatest part of Protestants; yet it passed among the best of Christians *for two hundred and fifty years for a tradition apostolical*, and as such is delivered by many Fathers of the second and third centuries, who speak of it as the tradition of our Lord and his apostles, and of all the ancients who lived before them, who tell us the very words in which it was delivered, the Scriptures which were then so interpreted, and say that it was held by all Christians that were *exactly orthodox*."

He then proceeds to cite from the Fathers in proof of the following assertions:—First, "that the doctrine is delivered by the Fathers of the second and third centuries as a tradition received from the mouth of Christ and his apostles." Secondly, "they speak of it, not as a probable opinion, but as a thing they were certainly assured of." Thirdly, "they confidently cite, as plain assertors of this doctrine, the prophets of the Old Testament, and the sayings of our Lord and his apostles in the New." Fourthly, "that these Fathers do expressly teach that this doctrine of the Millenium was denied chiefly by heretics, and such as were deceived by them."* Under all these heads, the Doctor fully and *honestly* cites from the Fathers of the first three centuries,—I say *honestly*, because, as Witby was a determined opposer of the Millennial doctrine, it was candid in him giving such ample quotations from those with whom he differed; and in this way his testimony to the views of the ancient Church is invaluable.

* "Witby on Tradition," Part 1, pp. 74—79.

But of all modern writers, we are most indebted to Greswell, in his truly admirable work on the parables of our Lord, a work of deeper thought, more extensive research, and sounder exposition, than has appeared for many years. I would refer the reader to the first volume of this work for an ample discussion on the scriptural and historical testimonies for the doctrine of the Millenium; and I feel convinced that the unprejudiced mind will admire the tone and substance of these discussions.

In examining the historical testimonies, Mr. Greswell first cites the writers of the three first centuries, and then makes most judicious remarks on each testimony. I must refer the reader to the work itself for his comments, and be satisfied with merely citing a few of the witnesses in question. Papias, Bishop of Hierapolis, was, according to Irenæus, a hearer of St. John, and a friend and acquaintance of Polycarp. He wrote a work, according to Eusebius, in five books, entitled, "An Exposition of the Sayings of our Lord." This has been lost, but Eusebius the historian gives us an outline of its contents, which he thus sums up: "Among these things, Papias says, that there will be a period of a thousand years after the resurrection of the dead, the kingdom of Christ being to be established bodily on the earth." And Eusebius adds, "That he (Papias) prevailed with most of the clergy that lived after him to entertain it."

Justin Martyr, of Neapolis, in Palestine, who is supposed to have suffered martyrdom A.D. 146, gives the most unqualified testimony to the doctrine. In his dialogue with Trypho, the Jew, we find Trypho inquiring, If he really thought that Jerusalem would be built again? upon which he answers, "I am not such a wretch, O Trypho, as to say any thing but what I think. I professed to you, therefore, before also, that I indeed and *many others* think so, as I am sure you are aware that this thing will come to pass, but I told you on the other hand, even of those whose sentiments as Christians were sound and pious, that did not recognise it. I,

however, and any besides who are Christians of a *right way of thinking in all respects*, know that there shall be both a resurrection of the flesh, and a thousand years for Jerusalem built, and adorned, and enlarged, as the Prophets Ezekiel and Isaiah and the rest of them profess ; forasmuch, too, as among us, also, a certain man called John, one of the apostles of the Messiah, foretold in a revelation which was made to him, that they who have believed in our Messiah shall pass a thousand years in Jerusalem, and that afterwards the *general*, and in one word, *everlasting* resurrection of *all* men, at once, with one accord and judgment shall take place ; what our Lord also said, that they shall neither marry nor be given in marriage, but shall be equal to angels, being children of the God of the resurrection." (Justin Martyr's "Opera. Hagæ Comitum," 1742, pp. 178, 179.)

"This passage," says Greswell, "renders a distinct testimony to Justin's belief upon all the principal points at issue between the Millenarians and their opponents—that there will be a resurrection of the faithful dead—a reunion of all, both Jews and Christians, under Christ at Jerusalem—a visible reign there for a thousand years ; and the like." He proceeds then to cite from Irenæus ; and Tertullian Nepos, a bishop in Egypt, as mentioned by Eusebius, is referred to, "as having demonstrated by irrefragible proof that Christ's kingdom would be a terrestrial one." Victorinus, Lactantius Apollinarius, and others, are cited as direct witnesses to the existence of this doctrine in the early Church. And these testimonies led Bishop Newton to make the following positive assertion, "In short, the doctrine of the Millenium was generally believed in the *three first* and *purest* ages ; and this belief, as the learned Dodwell has justly observed, was one principal cause of the fortitude of the primitive Christians ; they even coveted martyrdom in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection." (See Dissertations on the Prophecies, on Rev. xx.)

LECTURE XII.

PRACTICAL IMPROVEMENT.

BY THE REV. W. TILSON MARSH,

INCUMBENT OF ST. MARY'S, LEAMINGTON PRIORS, CHAPLAIN TO THE MARQUIS
OF CHOLMONDELEY AND TO THE EARL OF CARNWATH.

[It will have been seen, by those who attended the course, that the Twelfth Sermon was advertised to be preached by Dr. Marsh. It was hoped that he would have preached this closing lecture; and it was understood to the last, by those who had the arrangement, that he would have been able to take it, but he was prevented by medical direction from attending, and his son supplied his place; respecting whose sermon, Dr. Marsh says, it fully embodies his sentiments and views. He adds farther:—"I am thankful that such a course has been preached at Liverpool, Leamington, and London, and I hope that other towns will follow the example. The Christian Church has too long overlooked a people, never forgotten by prophets or apostles, a people beloved for their fathers' sakes, and for whom the greatest mercies are in store. History will confirm what prophecy has foretold concerning Israel, that 'Blessed is he that blesseth thee, and cursed is he that curseth thee.' We cannot suppose that even neutrality should be considered as blameless in such a cause, when the attention of the Christian Church

is specially directed to the claims of the Jewish people, both from the pulpit and the press. The civil powers of Europe have declared the condition of the Jews to be worthy the consideration of every politician and every friend of humanity; it would be strange, therefore, if the Christian Church did not rise to the occasion and discharge her duty. They sustain great loss who do not give the literal as well as spiritual interpretation to the prophetic Scriptures. The restoration of Israel is a key to many passages, and with this key, they apply with double force to the experience of the Christian Church. To the eye of faith it lets in a flood of light on that glorious prospect, which will be opened to the whole Church, 'when the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose;' for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? The time to favour Zion, yea, the set time is come, but the opportunity may soon be lost. Let us, therefore, apply ourselves instantly to the work, lest it should be said of us, as of the Ammonites and Moabites, 'Ye met not the children of Israel with bread and with water, as they were coming up out of the land of Egypt.' Rather let us pray and labour for the peace of Jerusalem, for 'they shall prosper that love thee.'

WILLIAM MARSH."

LEAMINGTON, *April 19.*]

DEUTERONOMY XXXII. 9, 10, 11, 12.

"For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the

apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings : so the Lord alone did lead him, and there was no strange god with him."

THIS inspired composition, called the Song of Moses, was written by the aged Lawgiver for the instruction of that people over whom he had so long presided, just before his death. It contains an historical account of their national origin, a narrative of the dangers through which they had passed, a prophecy of those which they were about to undergo, and closes with a reference to their future glory.

In speaking of the origin of the nation, Moses looks back into that far period when the limits of their various territories were appointed to the sons of Adam ; and in figurative, but intelligible words, declares that those bounds were set with reference to the children of Abraham, a generation then only existing in the Divine foreknowledge : but this fact marks the importance of the position which this people were purposed to take among their brother nations. " When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

This was accomplished, when the ambition of the builders of Babel had been frustrated, and they were scattered over the surface of the earth, their link of union broken, and their medium of communication dissolved. Then the providence of God ordained that a portion of them should become the tenants of a land rich in every choice gift, and proportionate in extent and fertility to the numbers and the wants of his elect nation. This land they were to occupy for a season, until, having filled up the measure of their iniquities, and having fallen justly under the sweeping besom of the Divine vengeance, they should cede possession to the people for whom it was destined.

This arrangement of the wisdom of God may well demand our admiration, and yet it may at the same time excite surprise. Why, we may ask, should one nation be thus distinguished, and become the Lord's portion and the lot of his inheritance? Was there anything peculiar in this family of Jacob, that they should claim special attention and regard from God? No: we are told that it was of the free favour of God, "for he hath mercy upon whom he will have mercy." But having set his seal upon them, they became for ever his people; "the gifts and calling of God are without repentance." For "the Lord's

portion is his people; Jacob is the lot of his inheritance."

But we may press the inquiry still further, and ask, why should Jehovah select a portion, when the whole earth was his to its remotest corner, with its wide-spread human tenantry? To answer this question we must appeal to the revelation of the Divine plan as given in the Holy Scriptures.

From the beginning of time, it has been decreed that there shall be a Church, or body of men, selected out of the world which shall maintain the worship of the true God, in the midst of idolatry; this being its chief characteristic, that it is a *protesting* Church, lifting up its voice against "all that opposeth and calleth itself God." This witness was maintained in the earliest patriarchal age in that branch of the family of Adam, which descended from Seth, and perpetuated through a long line of patriarchs, until, at length, it is found in the person and family of Abraham, who, separated from his nation and kindred, became a wanderer in the land of Canaan. Amongst this man's descendants the Church continued for nearly two thousand years, and during this period its existence is made plain and its history is easy to be traced. First the

family, and then, as it multiplied, the nation of Israel, became the depository of the Divine Word, and their land “the place where God’s honour dwelt.” The sceptre of ecclesiastical, like that of civil power, not departing from Judah until Shiloh came, “when the Church enlarged her borders, and gathered into her fold a portion of the hitherto outcast Gentile world.” But God did not cast away his people utterly, for Jews and Gentiles, as individuals, were united in the new covenant, of which his blessed Son was the bearer to our rebellious world.

And, brethren, the true Church of God still exists: she stands forth “as a light in the world,” “a city set upon a hill,” unscathed by her numerous foes,” undismayed by the virulence and duration of the opposition made to her, and looking forward patiently to the day in the which her enemies, as being her Lord’s enemies, shall be subdued under her.

But it is necessary for us to distinguish between the literal and the spiritual Israel—the visible and the invisible Church. From the beginning there has been a portion of mankind selected by God as his own, “predestinated to be conformed to the image of his Son.” As the visible Church consists of those who bear the outward marks of the call of God, impressed either in circumcision

or in baptism, so these bear upon their foreheads the seal of the eternal covenant, unseen, indeed, of men, but which can never be effaced; it is their claim to protection in time of danger, and their passport at the appointed period into the heavenly Canaan.

This is that body of which the Bible speaks so much, and to which it makes so many promises—the Church mystical, “which cometh up out of the wilderness, leaning upon her beloved;” which looketh forth as the morning, “fair as the moon, clear as the sun, terrible as an army with banners;” upon which the God of Jacob hath set his love, and concerning the members of it, he hath said, “I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.” This is that body ecclesiastical, of which, in its present form we speak, when we use that language of our Communion Service,—“We thank thee that thou dost assure us of thy favour and goodness towards us, and that we are very members incorporate of the mystical body of thy Son,” which is the blessed company of all faithful people. And this is that body, between the members of which there is an intimate union—a thrill of sympathy that knits them as with bands together. To this bond of sympathetic union we refer when

we include amongst the articles of our creed, "*the Communion of Saints.*" But there is another distinction between this Church invisible and the Church visible—the one is small, the other is great; the one is known, the other is unknown; the former is in the latter, though it forms it not; just as the people of Israel are declared to be "the Lord's portion, and the lot of his inheritance." And yet at one period of their history, out of the whole nation, only Caleb and Joshua, amongst the adults, "pleased God," and "the rest fell in the wilderness" because they were disobedient. So is it with the invisible and the visible Church. Only "one of a city and two of a tribe" are members of the Church which God *loves*; whilst the whole city or tribe may belong to the Church which God *favours*.

Having thus observed the difference, we may trace some points of resemblance; that is, some particulars in which the one Church has shadowed out the other. For the literal Israel intimated the purpose of God with reference to the spiritual Church. For instance, the Mosaic ceremonial was instituted specially for the preservation of the people of Israel from idolatry, and no doubt can be entertained of its typical character. In the Epistle to the Hebrews, St. Paul traces with an exact pen the parallel between the types of the

Jewish literal Church, and the antitypes of the spiritual Church as it was in his day; and in the First Epistle to the Corinthians, after having related to that Church the sins and the consequent troubles into which the literal Israel had fallen on its road to Canaan, he adds, "Now all these things happened unto them for ensamples," or, as the word is, types, and "they are written for our admonition, upon whom the ends of the world are come." And further, in the second Epistle to the same Church, in the third chapter, his argument is founded upon the resemblance which existed between the outward things of the literal and the inward things of the spiritual Church, for which resemblance we contend.

But the apostle does not leave the argument without pressing the most solemn consideration, for he says, "All are not Israel that are of Israel." And again, "He is not a Jew which is one outwardly;" by which a distinction is drawn between the Churches literal and spiritual. And when, in addition, we find other passages, such, for instance, as our text, which make mention of the literal Israel in language which exactly corresponds with the expression used towards the chosen people of God in all times,—the Church of the first-born—we are further strengthened in the view which has been taken, and can with

confidence trace, in God's dispensations towards his ancient people, the plan of his dealings with his chosen. And whilst we take not an iota from the promise made therein to Israel, we at the same time read our own marvellous privilege in the words of the song of Moses, "The Lord's portion is his people; Jacob is the lot of his inheritance."

Let us, then, look at this promise for a moment in reference to ourselves, first asking of our own hearts the question—are we entitled to it? For we must remember, that "all are not Israel who are of Israel." "By their fruits ye shall know them," saith the Spirit of God. If we find not in our life and conduct the fruits of love and obedience, which characterize the true Israel, we may be sure that ours is not that circumcision of the heart which constitutes membership with the invisible Israel. We have not the seal of God the Father upon our souls; and in vain have we been baptized into the outward Church; in vain do we partake of its sacraments and ordinances; in vain do we join in its communion; in vain is our outward profession as Christians. With us God is not well pleased; and we are in danger of being overthrown. It is our wisdom, if such be the result of the examination, forthwith to seek admission, in fervent prayer and in the study of the Scriptures, whilst

the door of mercy is yet open, lest the time come when we may seek to enter in, and shall not be able, according to that saying of our Lord, "Verily I say unto you, many shall seek to enter in, and shall not be able, when once the master of the house is risen up and hath shut to the door."

But if, in the searching our heart, we find "the Spirit witnessing with our spirits that we are the children of God," then may we claim the privilege of these delightful words, "the Lord's portion is his people: Jacob is the lot of his inheritance."

The people of God are his portion in more than one sense. As the sons of Jacob were selected from the nations of the earth, and became the special objects of God's care, so is it with the spiritual Israel. Selected out of a world that lieth in wickedness, plucked as brands from the burning, they are found of him whom they sought not; and, like the Jew of old, who must have often inquired, Why am I so distinguished above the people around me? the true Christian will ask, What is there in me that I am selected to bear the special marks of my heavenly Father's love? And as the reasoning Israelite must have concluded that the choice which fell upon his nation was of God's sovereign will, so doth the believer infer, that his

privileges are the free gift of God, as undeserved by him as they are bounteously bestowed upon him. Again, the Israelites were especially taught dependence upon God. Surrounded by tens of thousands of idolaters, who looked with an evil eye upon these favoured worshippers of the true Jehovah, his dangerous position taught him to depend. And when year after year he found his land protected, and the enemies that sought to do him injury driven back by a handful of God's people, or, like Sennacherib's army falling by the stroke of an unseen arm, all these marvellous deliverances were proofs to the son of Israel that "the Lord's portion was his people: Jacob was the lot of his inheritance," and were strong inducements to confidence in God. And so it is with those frequent deliverances which you experience, ye children of the spiritual Israel. Feeling yourselves weak and your foes strong, the craft of more than human antagonists employed to harass and entangle you, you are led daily to acknowledge the true source from which protection comes, and in humble confidence to say—"The Lord is on my side; I will not fear what man shall do unto me." And as in the wanderings of the wilderness Israel received ample proof of the tender love as well as of the power of him who had made "the people his portion," in constant protection, in watchful care,

in the supply of their daily wants—when hungry, the feeding them with bread from heaven—when thirsty, the giving them water out of the flinty rock to drink : all according with those words of the song of Moses, “ he found him in a desert land, and in the waste howling wilderness, he led him (or compassed him) about, he instructed him, he kept him as the apple of his eye;” “ he made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oil out of the flinty rock.” So he hath found you in the wilderness, ye people of God, weary with your wanderings through the cares and the pleasures of this desert world, he hath compassed you about as in a garri-son, he hath instructed you in that wisdom which is from above, he keeps you as a man instinctively protects the most tender part of his frame, “ as the apple of his eye;” he brings you into near communion with himself, he makes you to inhabit the high places of the earth; he feeds you, when your souls are hungry, with the manna of his ordinances, or, when parched by the hot winds of trial, he makes the flinty rock to produce honey and oil, the very sorrow to bring forth consolation; he gives you to drink of that river of joy, the full “ streams whereof make glad the city of God.”

Mark, then, Israel's history, and read it in your own. In his many deliverances from the Egyptian, the Moabite, the Midianite, the Amorite, the Philistine, the Assyrian, the Babylonian, Israel received proof upon proof of the faithfulness as well as of the tender love and the power of Him who had made "the people his portion." He was afflicted, but Jehovah did comfort him; he was weak, but Jehovah was his strength. How applicable the figure in the text to the care extended both to the literal and the spiritual Israel: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them upon her wings: so the Lord alone did lead him, and there was no strange god with him." You know the habits of the eagle, how tender its care over its young; day by day it brings them food till they are fledged; and when they are ready to take their first flight, how it teaches them with gentle firmness, stirring up the nest that they may take wing, and then fluttereth over them, watching with a mother's eye lest they should be harmed: and as the young bird with feeble effort vainly strikes the air, and descends, the mother bird expands her wings, and swiftly drops beneath it, bearing it in safety to the nest again. So the Lord guided and protected Israel. And so he educates his people now; he leads them

forth; "he stirs up the nest," that they may take wing; disturbing them by his chastening hand in the enjoyment of injurious pleasures, and thus their strength is tried; but when soon it fails, and they tremble towards the ground, he, who was watching from above, is beneath them, and upon the pinions of his power he bears them up again.

Lastly, as the children of Jacob were supported in their wearisome wanderings through the waste howling wilderness, by looking forward to rest in Canaan, so ye children of the spiritual Jacob, is your support in the expectation of "the rest which remaineth for the people of God," to which, unlike them, ye shall all attain; rest, sweet, safe, unbroken, eternal,—rest in God's love—rest in faith rewarded—rest in hope accomplished—rest in everlasting joy.

Thus, in observing the dealings of God with Israel, we may discover his purposes towards ourselves in the various dispensations of his providence. Accordingly, the twofold object of this course of Lectures has been to direct the attention of the spiritual to the literal Israel; first, that the former may take both encouragement and warning from the history of the latter, and also that it may receive the special blessing which God has promised, saying, "I will bless him that blesseth thee."

In the Introductory Lecture the importance of the subject was proved to you, and this was necessary, because doubts have been entertained upon this very point. But surely it must have tended to remove these doubts, when you viewed it in its various bearings, as setting forth in an especial manner the glory of God—as intimately affecting the Church of Christ, which owes so much to the Jew; and the realization of whose chief and supporting hope is in a measure dependent upon, because it is to be posterior to, the fulfilment of God's promise of restoration to Israel. Your attention was then drawn to the necessity of employing a consistent system of rules in the interpretation of the prophetic Scriptures, because the non-adoption of a consistent system has led to many mistakes. A passage has often been interpreted literally, and its immediate context spiritualized. Great confusion has resulted. The Christian Church has become unsettled in her opinions upon prophecy. The unbeliever has obtained an advantage, and God's ancient people have been deprived of the promises which undoubtedly belong to them.

Having adopted a system of rules, you opened the volume of prophecy at a remarkable passage in which the covenant made with Abraham is referred to. You beheld the germ of Israel's

honour, as far as the promise has received its accomplishment in the past history of that people, and the growth and expansion of the germ up to the time of the anticipated completion of the promise, when "in Abraham's seed all the families of the earth shall be blessed."

You then passed on to the covenant established with David, which enabled him to look through the vista of ages, and to see his children's children swaying the sceptre of Judah,—“David's Lord and yet his son” holding an undisputed and lasting dominion over a territory “undivided from sea to sea, from the river unto the ends of the earth.”

But ere these blessed expectations could be realized you beheld the tattered remnant of the divided kingdom, a train of captives, headed by their monarch, led to Babylon, and the harp of Judah silenced for seventy years. At the close of this period, you traced their return to Jerusalem. But in that emancipation was the promise realized which is recorded in the pages of Isaiah's prophecy, and which, when he proclaimed it, thrilled through the soul of the melancholy Jeremiah, and roused it to an unwonted joy? No; in that event you beheld no resemblance to “the coming up out of the land of Egypt.” All the people came up out of Egypt, whereas you saw only a portion returning from Babylon, and though “they dwelt,”

it was not "*safely*, in their own land," and you were led, therefore, to look onward to a day when "Judah shall be saved, and Israel shall dwell safely;" and when they shall no more say, "The Lord liveth, which brought up the children of Israel out of Egypt, but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them." At this period shall the new covenant of which you next heard, be fulfilled to the letter, when they shall all know the Lord, from the least to the greatest of them; for he will forgive their iniquity, and remember their sin no more. But did you perceive this event to be at hand? No, you saw that another chasm must intervene.

The bitter remembrance of former captivities must be superseded by the endurance of a heavier bondage and intenser suffering. Accumulated sins, brought to a climax in the rejection of their Messiah, must call down the vengeance of a long-suffering God; and, accordingly, the curse which the nation as with one voice invoked in those suicidal words, "His blood be upon us, and upon our children," has now pressed heavy upon them for nearly eighteen hundred years. Surely, then, Judah's Church and nation, in its present condition, stands as a moral warning to all other Churches

and nations, as a monument upon which is written, "Be not high-minded, but fear."

It has not been my privilege to hear this course of lectures, and therefore I may be in danger of trenching upon the subject-matter of the preceding sermons, and of re-stating what has been more effectively stated, but it would not be fitting to pass by the subject of moral warning to the Gentiles, without drawing from it some practical improvement. The question naturally suggests itself, In what state is the Gentile Church at the present day? For eighteen hundred years she has been grafted upon the stock of God's Church, and rich has been the supply of nutriment afforded. The Holy Spirit has been promised without measure; great exemptions as well as vast privileges have been granted. She has been delivered "from that fear of death" which held the ancients "all their lifetime subject to bondage." She has been freed from a burdensome ceremonial; she may worship her God when and where she will. The whole earth is now an altar consecrated by the sacrifice thereupon of the Lamb of God.

What use has she made of these advantages? Ecclesiastical history tells a mournful tale of truth corrupted and truth neglected; and what says the testimony of our own day? The once famous Churches of the East, the glory has departed from

them; the Churches of Africa are well-nigh extinct; the lamp burns dim upon the altars of the Greek; the Latin is defiled with superstition and with blood; the Lutheran Church sleeps the dull cold sleep of Neology; the last of the orthodox Helvetic Churches has fallen. And in what condition is England's Church? Roused, indeed, from her long slumbers, but still oppressed with the lethargy which so long deadened her faculties, and prostrated her strength. If the cry were now to go forth, "Behold, the bridegroom cometh! go ye out to meet him," which one of the virgin Churches of Christendom could summon her members together, and obey the call? Surely the fate of Judah's Church is a warning voice that speaks to us as if from the tomb, and saith, "If he that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing?"

But the penalty inflicted in the entombment of Judah and Israel is an evidence that these Churches shall rise again. As was proved to you, the literal fulfilment of the threatening implies the literal fulfilment of the promise. And the promise is, "I will open your graves, O my

people, and cause you to come out of your graves." Here is the ceasing of the penalty upon which immediately the restoration follows, "And bring you into the land of Israel." And the conversion succeeds to the restoration according to this prophecy of Ezekiel, "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit within you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it and performed it, saith the Lord." In her return Israel shall discover the unchangeableness of God's purpose towards her, and shall acknowledge, in the changing circumstances of her history, in her wanderings and in her settlings from the coming up out of Egypt until the restoration from all the lands, "that the Lord alone did lead her, and there was no strange god with her."

Is there not something in the thought of a long-exiled and deeply-injured people regaining their lost independence and ceasing from their sorrows, which must interest every philanthropic heart—something in the thought of a people long alienated from their God, almost without a hope for eternity, returning to the fold of safety, and whilst weeping prostrate before the cross of him whom they have rejected and crucified, being

received again into his love, which must give joy to every Christian heart? Surely if our pity has been called forth in thinking upon the past woes of Israel, our sympathies should all be drawn out in the expectation of her future joy, and especially as in that joy the Christian Church shall participate. "If the casting away of them have been the reconciling of the world, what shall the receiving of them be but life from the dead?" If one dearly beloved, whose remains had long mouldered into dust, should suddenly rise and enter the circle of mourners whom he had left behind, would he not be greeted? And when the spiritual grave of Ezekiel's vision shall give up her dead, shall not her sister Church rejoice that Israel is restored to her? "The Gentiles shall come to her light, and kings to the brightness of her rising." But there is another sense in which these words shall be fulfilled, and this is their primary meaning.

Missionary labour, what has it yet effected? much in proportion to the effort made, but nothing in comparison of the extent of its field of labour. It is the duty of the Christian Church, in obedience to her Lord's commands, to preach the Gospel to every creature. But she must wait for full *success* till her Lord return and build up Zion. Then when shall Jerusalem once more become the

Metropolitan Church, in a fuller sense than has yet been realized, “the law shall go forth from Mount Zion, and the Word of the Lord from Jerusalem,” and a sin and trespass buried world—whose moral restoration has long been attempted in vain—shall leap at once to life: so shall “the receiving” of the literal Israel be to the Gentiles as “life from the dead.”

Is that time far distant? Of the day and the hour knoweth no man; but this the reader of God’s Word knows, that the times of the Gentiles are rapidly drawing to a close, for the blast of the sixth angel’s trumpet is already heard—the waters of the Euphrates are drying up “that the way of the kings of the East may be prepared.” But a little while and the full stream flowed through them—to-day a man may almost pass through dryshod. The Mahomedan power is dependent for its existence upon the will of Christendom.

What practical lesson may we learn? The Jews who have long been with us may soon leave us. Let us improve the time whilst they remain. And now a special opportunity is afforded. The spirit of inquiry, which has slumbered for ages, awakens. The prejudices which have existed are subsiding. One of the most important results of the late Mission from the Church of Scotland has been the discovery of the *accessibility* of the Jews.

When the Mahomedan, or the Armenian, the Greek, or the Roman Christian will not listen, the Jew will often seek with eagerness at the mouth of the missionary information and instruction in Christianity. Shall we not take advantage of the opportunity thus afforded? If there be any gratitude in the Christian Church towards the Jew, as the keeper of the records of truth and the main witness to the facts upon which her faith depends—if there be any regard towards the people of “the Lord’s portion”—if there be love for the kinsmen after the flesh of her absent Lord—if any desire for the salvation of immortal souls,—let the Christian Church now exercise that charity towards the Jew, which in the days of St. Paul a few exercised towards her.

The signs of the times are urgent upon us—what we do, to do quickly. Shall the words which have been spoken in this place be altogether fruitless? The expectation of a miraculous interference should not deter us from attempting the conversion of individuals. “Blindness in part only hath happened to Israel.” Our duty, therefore, is to use the means and bring into the fold as many as the Lord our God shall call, preaching to them Christ crucified as Peter did when three thousand were convinced at the day of Pentecost; or, as Paul did when he entered into their

synagogues and taught in every place. We shall then have discharged our duty, and may safely leave the result with God.

Upon ourselves, as the ministers of God's Word, we feel that this subject bears most practically. If it can be proved, as we believe it has been satisfactorily proved in this course of lectures, that the prospects of the Jewish people occupy a prominent place in the volume of prophecy, that the Scriptures from beginning to end teem with promises of their restoration and glory, then are we led to the conviction, that it is incumbent upon us not to omit the subject in teaching our people, but to give it the same prominence which it holds in the estimation of the Spirit of God. If we speak not to the Church of that people, concerning whom prophets and apostles were wont to make mention—if we are careless of the state in which they remain, for whom as a nation as well as individuals, the first Christians felt so high a regard and laboured so zealously,—we place our own system of teaching in complete contrast with the ancient system, and we are losing in the modern Church one of the distinguishing features of primitive Christianity: and, as with the clergy, so, also, with that important part of the Christian community, the laity; if it be the duty of the former it must be also the duty of the latter to

assist the Jew, to teach him by precept as well as example what Christianity is, and to endeavour to win him over to an appreciation of principles as pure as they are effective upon the conduct—to teach him, in a word, that Christ died for man, that man might live to Christ.

In conclusion, should there be any of the descendants of Abraham, Isaac, and Jacob present, they will permit me to address them. Sons of Israel, to whatever sect you belong, we desire to see you reading your own Scriptures. To Moses and the prophets is our appeal. Read them that you may know what great things are in store for you. Your nation has been both persecuted and neglected, but the Christian reformed Church would no longer persecute or neglect you. She seeks to pour the oil of gladness into your wounded hearts, and to make what amend is in her power for her past unkindness. She knows that the corruptions of Christianity and the crimes of its professors in past times have been a stumbling-block in your way, but she would show you what true Christianity is, as exemplified in the lives as well as in the creed of its disciples. She would prove to you that her efforts in your behalf correspond with her “heart’s desire and prayer to God for you,” which is, “that you

may be saved," being brought to a knowledge of your own state before God; that you have been, like your fathers, disobedient, but that there is a fountain opened for sin and uncleanness in the blood of one who has died for you, even your own Messiah. And the Christian Church seeks to prepare you for that event of which your Scriptures speak by the mouth of the Patriarch Job: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." To that happy era we like yourselves are looking forward; our joy shall be consummated only when yours is complete. It must follow upon your restoration to the Holy Land. You will have, it is true, a day of trouble and of darkness after your return, for the words of Zechariah must be fulfilled: "All the nations shall be gathered against Jerusalem to battle;" excited by a spirit of jealousy, they shall seek to deprive you of your regained honours. But then, when your distress is greatest, you shall be nearest to the rescue, "For the Lord shall go forth and fight against those nations as when he fought in the day of battle," and your nation shall take up the language of King David, and say, "Let God arise, and let his enemies be scattered: let them also that hate him flee before him."

Sons of Israel, that God whom your nation

shall invoke, is Jesus of Nazareth, over whose cross was the superscription written, "King of the Jews." And the King of the Jews shall come as the Judge of the nations, and the thrones shall be set, and the books shall be opened, and you as well as the Gentiles shall be judged at that day. Then shall the friends of Jesus of Nazareth—his true, not his merely professing friends—be justified before angels and men. And they shall live and reign with the Lord God omnipotent for ever and ever.

THE END.

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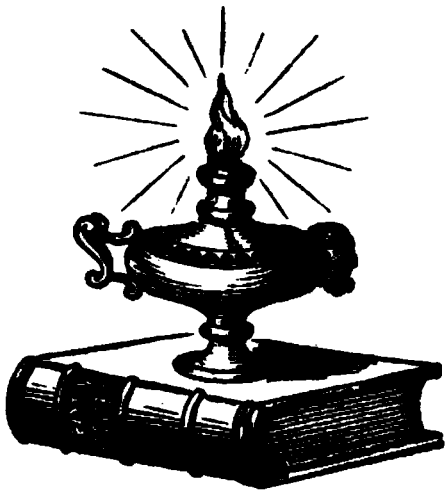
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